

סְלִיחֹת
SELIHOT

Translated and Annotated

by

PHILIP BIRNBAUM



HEBREW PUBLISHING COMPANY
NEW YORK

SELIHOT

Copyright 1952

by Hebrew Publishing Company New York

All rights reserved. This text including the new translation and notes has been edited and revised as to the order of prayers, content, form and style. No part of this book may be reproduced in any form without permission in writing from the publisher, except by a reviewer who wishes to quote brief passages in connection with a review written for inclusion in magazines or newspapers. The rights of the publisher will be strictly enforced.

v

קדר במסדרה של

ה ברו פובלישינג קומפני, ניו יורק

*Typography by Hebrew Publishing Co., New York
Printed and bound in the United States of America
by Montauk Book Mfg. Co., Inc., New York*

P R E F A C E

The penitential prayers known by the name of *Seliḥoth* are essentially based upon biblical poetry and are a continuation of the Psalms. In part, they belong to the age of the Talmud. They are chiefly concerned with the suffering of Israel in the various lands of the dispersion. For about fifteen centuries the liturgical poets such as Rabbi Yehudah Halevi, Ibn Gabirol and Ibn Ezra, continued to enrich the seliḥah literature, the earliest examples of which go back to the first century. Tormented by merciless persecution in the course of many centuries, the authors of these prayer-poems described the misery of their people with the blood of their hearts.

The seliḥoth reveal the saintly character of past generations, who in profound humility sought the reason of their misfortune in themselves rather than in a divine injustice. The seliḥah ("forgiveness") is a prayer in the strict sense of the term, for it gives utterance to the feelings of the worshiper who repents and pleads for mercy.

In the course of time it became customary to begin the recital of seliḥoth Saturday midnight, four days before Rosh Hashanah. If, however, the first day of Rosh Hashanah occurs on a Monday or Tuesday, so that there are less than four days left in which to recite the penitential prayers, it is customary to begin a week earlier. The idea of a midnight service is based on Psalm 119:62 ("At midnight I rise to praise thee.")

Without the help of a translation the noble thoughts of the payyotanim are barred to many a worshiper; even when translated they need explanatory comment. This annotated Hebrew-English edition of the *Seliḥoth for the First Day* has been prepared in the hope that it will contribute to a widespread appreciation of a small portion of the extensive seliḥah literature which expresses the mind of our people throughout the ages.

PHILIP BIRNBAUM

HOPE AND STRENGTH

The Lord is my light and my aid;
Whom shall I fear?

The Lord is the strength of my life;
Of whom shall I be afraid?

Though a host should encamp against me,
My heart shall not fear;

Though war should rise against me,
Still will I be confident.

One thing I ask of the Lord,
One thing I desire—

That I may dwell in the house of the Lord
All the days of my life,

To behold the pleasantness of the Lord,
And to meditate in his temple.

O Lord, hear my voice when I call;
Be gracious to me and answer me.

Hide not thy face from me;
Turn not thy servant away in anger.

Teach me thy way, O Lord,
And lead me in a straight path.

I believe I shall see the goodness of the Lord
In the land of the living.

Hope in the Lord, be strong;
Let your heart be brave, hoping in the Lord.¹

¹From Psalm 27.

סְלִיחוֹת לַיּוֹם הַרְאִשׁוֹן

Recited Saturday midnight four days before Rosh Hashanah, or one week earlier if the first day of Rosh Hashanah falls on Monday or Tuesday

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתָךְ; עוֹד יִהְלָלוּךָ סֵלָה.
אֲשֶׁרֵי הָעַם שִׁבְכָה לוֹ; אֲשֶׁרֵי הָעַם שִׁי אֱלֹהָיו.

תהלים קמה

תְּהִלָּה לְדָוִד

אֲרוֹמְמָךְ, אֱלֹהֵי הַמַּלְאָךְ, וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכֹל יוֹם אֶבְרַכְּךָ, וְאֶהְלֵלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלֹגְדָתוֹ אֵין חֶקֶר.
דּוֹר לְדוֹר יִשְׁבַּח מֵעַשְׂיָךְ, וּגְבוּרָתֶיךָ וַיְגִידוּ.
הָדָר כְּבוֹד הוֹדָךְ וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וַעֲזוּזוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ, וַיְגַדְלֶתְךָ אִסְפְּרָנָה.
זָכַר רַב טוֹבָךְ יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אַפְּיִם וַיְגַדְלֶתְךָ חֶסֶד.
טוֹב יְיָ לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יִזְכֶּךָ יְיָ כָּל מַעֲשֵׂיךָ, וְחִסְדֶּיךָ יִבְרַכְּבוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרָתְךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתוֹ, וְכְבוֹד הָדָר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכֹל דּוֹר וָדָר.

אשרי The first two verses, which are taken from Psalms 84:5 and 144:15 and prefixed to Psalm 145, contain the word אשרי three times. The Talmud asserts that "whoever recites this psalm three times a day is assured of his share in the world to come" (Berakhoth 4b). This noble hymn of praise, calling upon all mankind to glorify God's greatness, celebrates his providential care

SELIHOTH FOR THE FIRST DAY

*Recited Saturday midnight four days before Rosh Hashanah, or one week earlier
if the first day of Rosh Hashanah falls on Monday or Tuesday*

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.¹

Psalm 145

A hymn of praise by David.

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty,
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.
They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his mercy is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.

for all creation. It is an acrostic psalm, the successive lines beginning with the letters of the Hebrew alphabet taken in order. However, the letter *nun* is missing. The alphabetic arrangement is probably intended as an aid to memory.

¹*Psalms 84:5; 144:15.*

סוּמָךְ יי לְכֹל הַנִּפְלְאִים, וְזוֹקֵף לְכֹל הַכְּפוּפִים.
 עֵינַי כָּל אֱלֹהֵי יִשְׂרָאֵל, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ.
 פּוֹתֵחַ אֶת יַרְדֵּךְ, וּמְשַׁבֵּיעַ לְכֹל חַי רְצוֹן.
 צַדִּיק יי בְּכֹל דְּרָכָיו, וְחָסִיד בְּכֹל מַעֲשָׂיו.
 קָרוֹב יי לְכֹל קִרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
 רְצוֹן יִרְאִיו יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
 שׁוֹמֵר יי אֶת כָּל אֲהָבָיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמֹד.
 תַּהֲלֵת יי יַדְבֵּר-פִּי; וַיְבָרֵךְ כָּל בֶּשָׂר שֶׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.
 וְאַנְחֵנוּ נְבָרֵךְ יְהִי מַעֲתָה וְעַד עוֹלָם; הַלְלוּיָהּ.

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא בְּרַעוּתָהּ;
 וַיִּמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמוּכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזִמְנו קָרִיב, וְאַמְרוּ אָמֵן.
 יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא.
 יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
 וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקַדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא מִן כָּל
 בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְּאִמְרוּן בְּעָלְמָא,
 וְאַמְרוּ אָמֵן.

לָךְ יי הַצְּדָקָה, וְלָנוּ בְּשֵׁת הַפְּנִים. מַה נְהַאֲוִינן וּמַה נְאֻמְר,
 מַה נְדַבֵּר וּמַה נְצַטְדֵּק. נַחְפְּשֶׂה דְרָכֵינוּ וְנַחְקְרֵהּ, וְנִשְׁוֵבֵהּ

The essential part of the Kaddish consists of the congregational response: "May his great name be blessed forever and ever." Around this response, which is found almost verbatim in Daniel 2:20, the whole Kaddish developed. Originally, it was recited at the close of sermons delivered in Aramaic, the language spoken by the Jews for about a thousand years after the Babylonian

The Lord upholds all who fall,
 And raises all who are bowed down.
 The eyes of all look hopefully to thee,
 And thou givest them their food in due season.
 Thou openest thy hand,
 And satisfiest every living thing with favor.
 The Lord is righteous in all his ways,
 And gracious in all his deeds.
 The Lord is near to all who call upon him,
 To all who call upon him sincerely.
 He fulfills the desire of those who revere him;
 He hears their cry and saves them.
 The Lord preserves all who love him,
 But all the wicked he destroys.
 My mouth speaks the praise of the Lord;
 Let all creatures bless his holy name forever and ever.
¹We will bless the Lord henceforth and forever.
 Praise the Lord!

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

Righteousness is thine, O Lord, and confusion is ours. How can we complain? What can we say? What can we urge? How can we justify ourselves? Let us search and examine our ways and return

captivity. Hence the Kaddish was composed in Aramaic, the language in which the religious discourses were held. At a later period the Kaddish was introduced into the liturgy to mark the conclusion of sections of the service or of the reading of the biblical and talmudic passages.

¹*Psalm* 115:18.

אֱלֹהֵי; כִּי יִמְיִנָּה פְּשׁוּטָה לְקַבֵּל שָׁבִים. לֹא בַחֲסֵד וְלֹא
 בְּמַעֲשִׂים בָּאנוּ לְפָנֶיךָ; בְּדָלִים וּבְרָשִׁים דָּפַקְנוּ דְלַתְּךָ.
 דְלַתְּךָ דָּפַקְנוּ, רַחוּם וְחַנוּן; נָא אֵל תִּשְׁיִבְנוּ רֵיקָם מִלְּפָנֶיךָ.
 מִלְּפָנֶיךָ, מִלְּבָנוּ, רֵיקָם אֵל תִּשְׁיִבְנוּ, כִּי אַתָּה שׁוֹמֵעַ תִּפְלָה.
 שְׁמַע תִּפְלָה, עֲרִיךְ כָּל בָּשָׂר יָבֹאוּ. יָבֹוא כָּל בָּשָׂר
 לְהִשְׁתַּחֲוֹת לְפָנֶיךָ יי. יָבֹאוּ וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ אֲדֹנָי, וַיִּכְבְּדוּ
 לְשִׁמְךָ. בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעָה, נִכְרַכָּה לְפָנֶי יי עוֹשֵׁנוּ. בָּאוּ
 שְׁעָרָיו בְּתוֹדָה, תְּחַצְרְתָּיו בְּתַהֲלָה; הִדּוּ לוֹ בְּרַכּוֹ שְׁמוֹ. הִנֵּה
 בְּרַכּוֹ אֶת יי כָּל עַבְדֵי יי, הַעֲמִידִים בְּבֵית יי בְּלִילוֹת. שָׂאוּ
 יְדֵיכֶם קֹדֶשׁ וּבְרַכּוּ אֶת יי. נִבְוָאָה לְמוֹשֶׁה וְלְבָנָיו, נִשְׁתַּחֲוֶה לְהַר
 רִגְלֵי. רוֹמְמוּ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהַר רִגְלֵי, קְדוֹשׁ הוּא.
 רוֹמְמוּ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהַר קְדוֹשׁ, כִּי קְדוֹשׁ יי אֱלֹהֵינוּ.
 הִשְׁתַּחֲוּוּ לַיי בְּהַדְרַת קְדֶשׁ, חִילוֹ מִפְּנֵי כָּל הָאָרֶץ. וְאַנְחֵנוּ,
 בְּרַב חַסְדֶּךָ נִבְוָא בֵּיתְךָ, נִשְׁתַּחֲוֶה אֵל הַיִּבֵּל קְדֶשֶׁךָ בִּירְאָתְךָ.
 נִשְׁתַּחֲוֶה אֵל הַיִּבֵּל קְדֶשֶׁךָ וְנוֹדָה אֶת שִׁמְךָ, עַל חַסְדֶּךָ וְעַל
 אֲמִתְּךָ, כִּי הִנְדַּלְתָּ עַל כָּל שִׁמְךָ אִמְרַתְךָ.

יי אֱלֹהֵי צְבָאוֹת, מִי כְמוֹךָ חֲסִין יְהוָה, וְאַמוּנָתְךָ סְבִיבוֹתֶיךָ.
 כִּי מִי בִשְׁחַק יַעֲרֹךְ לַיי, יְדַמָּה לַיי בְּבָנֵי אֱלֹהִים. כִּי גְדוֹל אַתָּה
 וְעוֹשֶׂה נִפְלְאוֹת, אַתָּה אֱלֹהִים לְבִדְךָ. כִּי גְדוֹל מֵעַל שָׁמַיִם
 חַסְדֶּךָ, וְעַד שְׁחַקִּים אֲמִתְךָ. גְדוֹל יי וּמְהֻלָּל מְאֹד, וְלִגְדָלְתוֹ
 אֵין חֶקֶר. כִּי גְדוֹל יי וּמְהֻלָּל מְאֹד, נוֹרָא הוּא עַל כָּל אֱלֹהִים.
 כִּי אֵל גְדוֹל יי, וּמְהֻלָּל גְדוֹל עַל כָּל אֱלֹהִים. אֲשֶׁר מִי אֵל
 בְּשָׁמַיִם וּבָאָרֶץ, אֲשֶׁר יַעֲשֶׂה כְּמַעֲשֶׂיךָ וּכְגִבוּרְתֶיךָ. מִי לֹא

The expression *ימין פשוטה לקבל שבים* is borrowed from a passage in the Ne'ilah service which reads: "Thou dost reach out thy hand to transgressors; thy right hand is extended to receive repentant sinners."

to thee, for thy right hand is stretched out to receive those who repent. Neither with deeds of kindness nor with acts of grace do we come before thee, but like the poor and needy we knock at thy doors. Merciful and gracious God, we knock at thy doors; do not turn us away empty-handed from thy presence. O send us not off empty-handed from thy presence, for thou hearest prayer.

O thou who hearest prayer, all mankind shall come to thee. All mankind shall come and worship in thy presence, O Lord. They shall come and bow down to thee, O Lord, and glorify thy name.

Come, let us worship; let us bow down before the Lord our Creator. Enter his gates with thanksgiving, enter his courts with praise. Give thanks to him, bless his name.

Come bless the Lord, all servants of the Lord, who nightly stand in the house of the Lord. Lift up your hands in the sanctuary and bless the Lord. Let us come into his dwelling and worship at his footstool.

Extol the Lord our God, the Holy One, and worship at his footstool. Exalt the Lord our God, the Holy One, and worship at his holy mountain. Worship the Lord in holy beauty; revere him, all the world!

By thy abundant grace we enter thy house; we worship toward thy shrine with reverence. We worship toward thy holy shrine, and thank thee for thy love and thy truth; thy name, and thy word, hast thou magnified over all.

Lord God of hosts, who is mighty like thee, O Lord? Thy faithfulness is round about thee. Who in heaven can be compared to the Lord? Who among the angels can be likened to the Lord?

Truly great art thou, and doing wonders; thou, only thou, art God. Thy love is high over heaven, thy truth soars to the sky. Great is the Lord, and most worthy of praise; his greatness is unsearchable.

Great is the Lord and highly to be praised; he is to be revered above all gods. The Lord is a great God, a King supreme above all gods. What God is there in heaven or on earth who could do mighty deeds like thine?¹

¹*Psalms* 65:3; 86:9; 95:6; 100:4; 134:1-2; 132:7; 99:5, 9; 5:8; 138:2; 89:9, 7; 86:10; 108:5; 145:3; 96:4; 95:3; *Deuteronomy* 3:24.

יִרְאֶה מְלֶךְ הַגּוֹיִם, כִּי לֶךָ יֵאָתֶה, כִּי בְּכָל חֻכְמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם מֵאִין בְּמוֹדֶךָ. מֵאִין בְּמוֹדֶךָ יי, גְּדוֹל אֶתָּה וְגְדוֹל שְׁמוֹךָ בְּגִבּוֹרָה. לֶךָ זְרוּעַ עִם גְּבוּרָה, תִּעֲזֵז יָדְךָ תְּרוּם יְמִינְךָ. לֶךָ יוֹם, אַף לֶךָ לַיְלָה, אֶתָּה הַכִּינֹת מְאוֹר וְשִׁמְשׁוֹ. אֲשֶׁר בְּיָדוֹ מְחַקְרֵי אֶרֶץ, וְתוֹעֲפוֹת הָרִים לוֹ. מִי יַמְלִל גְּבוּרוֹת יי, וְשִׁמְיעַ כָּל תְּהִלָּתוֹ.

לֶךָ יי הַגְּדֹלָה וְהַגְּבוּרָה, וְהַתְּפָאֶרֶת וְהַנְּצִיחַ וְהַחֹד, כִּי כָל בְּשָׂמִים וּבְאֶרֶץ; לֶךָ יי הַמְּמַלְכָה, וְהַמְתַּנְשֵׂא לְכָל לְרֵאשׁ. לֶךָ שְׂמִיִם, אַף לֶךָ אֶרֶץ, תִּבֵּל וּמְלוֹאָה אֶתָּה יְסֻדְתָּם. אֶתָּה הַצְּבֹת כָּל גְּבוּלוֹת אֶרֶץ, קוֹץ וְחֶרֶף אֶתָּה יִצְרָתָם. אֶתָּה רִצְצֹת רְאשֵׁי לְוִיָּתָן, תִּתְּנֵנוּ מֵאֲכָל לְעַם לְצִיִּים. אֶתָּה בְּקַעַת מַעַן וְנַחַל, אֶתָּה הוֹכֵשֶׁת נְהֵרוֹת אֵיתָן. אֶתָּה פּוֹרֶרֶת בַּעֲזָךָ ים, שְׁפַרְתָּ רְאשֵׁי תַנִּינִים עַל הַמַּיִם. אֶתָּה מוֹשֵׁל בְּגֵאוֹת הַיָּם, בְּשׂוֹא גִלְיוֹ אֶתָּה תִשְׁבַּחֶם. גְּדוֹל יי וּמְהַלֵּל מְאוֹד, בַּעֲדֵי אֱלֹהֵינוּ הַר קָדְשׁוֹ. יי צְבָאוֹת, אֱלֹהֵי יִשְׂרָאֵל, יוֹשֵׁב הַבְּרָכִים, אֶתָּה הוּא הָאֱלֹהִים לְבַדְּךָ. אֵל נַעֲרָץ בְּסוּד קְדוּשִׁים רַבָּה, וְנוֹרָא עַל כָּל סְבִיבָיו. וַיֹּדוּ שְׂמִיִם פְּלֹאֶךָ יי, אַף אֲמוֹנָתְךָ בְּקַחַל קְדוּשִׁים. לְכוּ נִרְנְנָה לֵי, נְרִיעָה לְצוֹר יִשְׁעֵנוּ. נִקְדְּמָה פְּנֵינוּ בְּתוֹדָה, בְּזִמְרוֹת נְרִיעַ לוֹ. צֶדֶק וּמִשְׁפָּט מְכוֹן בְּסֵאֶךָ, חֶסֶד וְאֱמֶת יִקְדְּמוּ פְּנֵיךָ. אֲשֶׁר יַחֲדוּ נִמְתִּיק סוּד, בְּבֵית אֱלֹהִים נְהַלֵּךְ בְּרַגְשׁוֹ. אֲשֶׁר לוֹ הַיָּם וְהוּא עֲשָׂהוּ, וַיַּבְשֵׁת יַדָּיו יִצְרוּ. אֲשֶׁר בְּיָדוֹ נִפְשׁ כָּל חַי, וְרוּחַ כָּל בֶּשֶׂר אִישׁ.

that is, the whole universe is under God's control. In אַתָּה הַצְּבֹת and the following four verses the pronoun אַתָּה is emphatically repeated, *thou and none else*. גְּבוּלוֹת אֶרֶץ geographical features (rivers, mountains) which are used as frontiers.

Who would not revere thee, O King of nations? All reverence is thy due; there is none like thee among all the wise of the nations, in all their dominions.

There is none like thee, O Lord; thou art great and thy name is great in might. Thine is a powerful arm; thy right hand is mighty and exalted.

Thine is the day and thine is the night; thou hast provided light and sun. In thy hands are the depths of the earth; the mountain-peaks are thine. Who can describe the Lord's mighty deeds, or proclaim all his praise?

Thine, O Lord, is the greatness and the power, the glory and the victory and majesty; for all that is in heaven and on earth is thine. Thine, O Lord, is the dominion; thou art supreme over all.

The heavens are thine, the earth is thine; thou didst found the world and all its fullness. Thou didst set all the bounds of the earth; thou didst make summer and winter.

Thou didst crush the heads of Leviathan, leaving him a prey to beasts of the desert. Thou didst open springs and brooks; thou didst dry up flowing streams.

By thy power thou didst divide the sea, crushing the dragons' heads upon the waters. Thy sway is over the raging sea; when the waves rise, thou stillest them.

Great is the Lord, and highly to be praised, in the city of our God, his holy mountain. Lord of hosts, God of Israel, enthroned upon the cherubim, thou art the only God.

God is revered in the great council of the holy; he is awe-inspiring among all who surround him. The heavens praise thy wonders, O Lord; thy faithfulness is in the midst of the holy.

Come, let us sing to the Lord; let us acclaim our saving God. Let us approach his presence with thanksgiving; let us acclaim him with songs.

Thy throne rests upon equity and justice; love and truth serve thee. Let us take sweet counsel together; let us walk in fellowship to the house of God.

His is the sea, for he made it; his hands formed the dry land. In thy hand is the soul of every living being, and the whole life of man.¹

¹*Jeremiah 10:7; Psalms 89:14; 74:16; 95:4; 106:2; I Chronicles 29:11; Psalms 89:12; 74:17, 14, 15, 13; 89:10; 48:2; Isaiah 37:16; Psalms 89:8, 6; 95:1-2; 89:15; 55:15; 95:5; Job 12:10.*

Reader:

הַנְּשַׁמָּה לָךְ וְהַגּוֹף פִּעֵלְךָ, חוּסָה עַל עַמְלֶךָ. הַנְּשַׁמָּה לָךְ
וְהַגּוֹף שְׁלֶךָ, יי, עֲשֵׂה לְמַעַן שְׁמֹךְ. אֲתָאנוּ עַל שְׁמֹךְ, יי, עֲשֵׂה
לְמַעַן שְׁמֹךְ. בְּעִבּוֹר כְּבוֹד שְׁמֹךְ, כִּי אֵל חַנוּן וְרַחוּם שְׁמֹךְ.
לְמַעַן שְׁמֹךְ יי, וְסִלַּחְתָּ לְעֹנְנוּ, כִּי רַב הוּא.

סִלַּח לָנוּ אָבִינוּ, כִּי בָרַב אֲוִלְתָּנוּ שָׁגִינוּ. מִחַל לָנוּ מִלְּבָנוּ,
כִּי רַבּוּ עֹנֵינוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

אֵיךְ נִפְתַּח פֶּה לְפָנֶיךָ דָּר מְתוּחִים, בְּאֵילוּ פָנִים נִשְׁפּוּד
שִׁיחִים. נַעֲלָנוּ נְתִיבוֹתֶיךָ הַיְשָׁרִים וְהַנְּכוּחִים, דְּבִקְנוּ בְּתוֹעֵבוֹת
וּבְמַעֲשִׂים זְנוּחִים. הִלְכְנוּ אַחֲרֵי מִשְׁאוֹת שָׂוָא וּמַדּוּחִים.
וְהַקְשִׁינוּ עָרְף וְהַעֲזִנוּ מִצָּחִים. זָעַמְתָּ בְּשִׁלְנוּ בֵּית מוֹשְׁבֹנוֹת
מִבְּטָחִים, חָרַב וּפַס רֵיחַ גִּיחוּחִים. טָרְדוּ וְשִׁלְטוּ כְּהַגִּים
מְשׁוּחִים, יוֹדְעֵי עָרְף עוֹלוֹת וּזְבָחִים. כְּמָה וְסִרְתָּנוּ עַל יְדֵי
צִירִים וְשְׁלוּחִים, לֹא הִקְשַׁכְנוּ לְמוֹרִים לְשִׁמוּעַ לְמוֹכִיחִים.
מֵאִז וְעַד עַתָּה אָנוּ נִדְחִים, גִּהְרָגִים וְנִשְׁחָטִים וְנִטְבָּחִים. שָׁרְדָנוּ
מִתֵּי מַעַט בֵּין קוֹצִים כְּסוּחִים, עֵינֵינוּ כְּלוֹת לְמִצָּא רְנוּחִים.
פּוֹרְכֵי עֲמֹךְ אֲשֶׁר לְבַל שׁוּחִחִים, צָפַר וְעָרַב לְמָה מִצְּלִיחִים.
קָמִים לְמוֹלֶךְ נֶאֱצוֹת שׁוּחִחִים, רְעוּצִים וְרִצּוּצִים כְּמָה אֲתָם
בוֹטָחִים. שׁוֹכֵן עַד וְקָדוֹשׁ צָפָה בְּעֶלְבוֹן אֲנוּחִים, תְּמוּכִים
עָלֶיךָ וּבָךְ מִתְאַחִים.

Reader:

בְּנוֹרָאוֹת יְמִינֶךָ נִשְׁעַע לְנִצָּחִים,
כִּי עַל רַחֲמֶיךָ הַרְבִּים אָנוּ כְּטוּחִים.

an alphabetical acrostic by Rabbi Benjamin ben Zerah of the eleventh century, is the opening selihah named *pethihah* and has one and the

Reader:

The soul belongs to thee,
 The body is thy work,
 O spare thy creation.
 Soul and body are thine,
 Lord, act for thy name's sake.
 We come trusting in thee,
 Lord, act for thy name's sake.
 Because thy name is God
 Gracious and merciful,
 Pardon thou our great guilt.

Forgive us, our Father; in our abundant folly we have gone astray. Pardon us, our King, for our iniquities are many.

OUR GOD AND GOD OF OUR FATHERS

How shall we open our mouth before thee who abidest in heaven? In what manner shall we pour forth our meditations? We have rejected thy paths of right and justice; we have clung to abominations and abhorrent deeds. We have followed visions of vanity and delusion; we have been obstinate and insolent. Because of us, thy wrath blazed against peaceful homes; the fragrant incense came to an end and ceased. Anointed priests, skilled in preparing offerings, were banished and cast away. How often, indeed, thou didst admonish us through prophets and messengers! We did not hearken to our teachers, we did not listen to those who rebuked us. Ever since, we have been dispersed, slaughtered and butchered. Only a few of us have survived amidst mean thorns. Our eyes are strained as we look for deliverance. The oppressors of thy people who bow to Bel—why do they prosper morning and evening? They rise up against thee, scornfully asking thy people: "You who are broken, crushed, in what do you trust?" O thou who abidest forever, Holy One, look at the humiliation of the distressed, who rely upon thee and are united in thee. May we forever be saved by thy wondrous power, for we trust in thy abundant mercy.

same rhyme throughout the whole composition. The author's signature *בנימין* is contained in the words *בנוראות ימין* of the closing stanza. The use of *מתוחים* in the sense of widespread skies is based on Isaiah 40:22 ("He spreads the skies like a curtain"). Though *קוצים כסוחים* (Isaiah 33:12) is rendered *thorns cut down*, the payyetan lends to this phrase a new connotation ("wicked thorns"); compare Birnbaum's *Maḥzor Ha-Shalem*, page 354, note.

כי על רחמיך הרבים אנו בטוחים; ועל צדקותיך אנו נשענים, ולסליחותיך אנו מקוים, ולישועתך אנו מצפים. אתה הוא יי מלך אוהב צדקות מקדם, מעביר עונות עמו ומסיר חטאת יראיו, בורת ברית לראשונים, ומקים שבועה לאחרונים. אתה הוא שירדת בענן כבודך על הר סיני, והראית דרכי טובך למשה עבדך. וארחות חסדיך גלית לו. והודעתו כי אתה אל רחום וחנון, ארך אפים, ורב חסד, ומרבה להיטיב, ומנהיג את כל העולם כלו במידת הרחמים.

Reader:

וכן כתוב: ויאמר, אני אעביר כל טובי על פניך, וקראתי בשם יי לפניך, וחסתי את אשר אחו, ורחמתי את אשר ארחם.

אל ארך אפים אתה, ובעל הרחמים נקראת, ודרך חשובה הורית. גדלת רחמיך וחסדיך תזכור היום ובכל יום לגרע ידיך. תפן אלינו ברחמים, כי אתה הוא בעל הרחמים. בתחנון ובתפלה פניך נקדם, בהודעת לענו מקדם. מחרון אפך שוב, כמו בתורתך כתוב. ובצל בנפיך נחסה ונתלונן, כיום נירד יי בענן. תעבור על פשע ותמחה אשם, כיום ניתצב עמו שם. תאזין שועתנו ותקשיב מני מאמר, כיום ויקרא בשם יי. ושם נאמר:

ויעבר יי על פניו ויקרא:

יי יי, אל רחום וחנון, ארך אפים, ורב חסד ואמת. נצר חסד לאלפים, נשא עון ופשע וחסאה, ונקה.

the thirteen attributes of God referring to the actions emanating from him, are mentioned in Exodus 34:6-7, according to the following traditional interpretation: 1-2) the repetition of the Lord's name signifies that God is merciful to one about to sin, and to the sinner who has repented; 3)

We trust in thy abundant mercy, we rely on thy righteousness; we look forward to thy forgiveness, we yearn for thy salvation. Thou art the King who dost ever love righteousness, making the iniquities of thy people pass away and removing the sins of those who revere thee. Thou didst make a covenant with the first generations, thou wilt perform thy solemn promise with the last generations. Thou didst descend in thy cloud of glory on Mount Sinai and show thy ways of goodness to Moses thy servant. Thou didst reveal to him thy paths of mercy, making him know that thou art a merciful and gracious God, slow to anger, rich in kindness and abundantly beneficent, guiding the entire world mercifully. Indeed, it is written: "He said, I will make all my goodness pass before you, and will proclaim the name of the Lord before you; I am gracious to whom I am gracious, and show mercy to whom I show mercy."¹

Thou art a God slow to anger; thou art called Lord of mercy; thou hast shown the way of repentance. Be thou ever mindful of thy abundant mercy and kindness toward the descendants of thy beloved. O regard us with mercy, for thou art Lord of mercy. With supplication and prayer we come before thee, as thou didst reveal to gentle Moses of old. Turn from thy fierce anger, as it is written in thy Torah.² May we find shelter in the shadow of thy wings, as on the day when thou, O Lord, didst descend in the cloud. Forgive our transgression, blot out our guilt, as on the day when Moses placed himself beside thee. Heed our cry, hear our spoken prayer, as on the day when the Lord's name was proclaimed, as it is related in the Torah: The Lord passed before him, and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."³

אל *powerful* to act as his wisdom dictates.; 4) רחום *merciful* like a father to his children, to prevent them from falling; 5) חנון *gracious* to assist those who have fallen and cannot rise; 6) ארך אפים *patient* and hopeful that the sinner will repent; 7) רב חסד *abounding in kindness* both to the righteous and the

.. ¹Exodus 33:19. ²Exodus 32:12. ³Exodus 34:7.

וְסִלַּחְתָּ לְעוֹנְנוֹ וְלַחַטָּאתָנוּ וּנְחַלְתָּנוּ.

סִלַּח לָנוּ אֲבִינוּ בִּי חַטָּאתֵנוּ, מִחַל לָנוּ מִלִּבְנוּ בִּי פִשְׁעֵנוּ.
בִּי אַתָּה, אֲדֹנָי, טוֹב וְסִלַּח וְרַב חַסֵּד לְכָל קוֹרְאֶיךָ.

יְיָ, בְּקֶרֶת תִּשְׁמַע קוֹלֵנוּ, בְּקֶרֶת נַעֲרָךְ-לֵךְ וּנְצַפְּהָ. שְׁמַע קוֹל
תַּחֲנוּנֵינוּ בְּשׁוֹעֲנֵנוּ אֱלֹהֶיךָ, בְּנִשְׁאָנֵנוּ יְדִינוּ אֶל דְּבִיר קְדוֹשְׁךָ. שְׁמַע
יְיָ קוֹלֵנוּ נִקְרָא, וְחַנּוּנוֹ וְעֲנָנוּ. שׁוּבֵנוּ אֱלֹהֵי יִשְׁעֵנוּ, וְהַפֵּד בְּעֶסֶךָ
עַמּוּנוּ. אִין קוֹרָא בְּשִׁמְךָ, מִתְעוֹרֵר לְחַחְזִיק בְּךָ. שְׁמֹעָה
תַּפְלְתָנוּ יְיָ, וְשׁוֹעֲתֵנוּ הַאֲזִינָה, אֶל דְּמַעְתָּנוּ אֶל תַּחֲרָשׁ.

(אָבֵד חֲסִיד מִן הָאָרֶץ, וַיֵּשֶׁר בְּאָדָם אִין. אִין קוֹרָא בְּשִׁמְךָ,
מִתְעוֹרֵר לְחַחְזִיק בְּךָ. הוֹשִׁיעָה יְיָ, בִּי גַמֵּר חֲסִיד, בִּי פֶסוּ
אֲמוּנִים מִבְּנֵי אָדָם. בִּי עַמְּךָ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאָה אוֹר.
בִּי עַם יְיָ הַחֲסֵד, וְהִרְבֵּה עֲמוֹ פְרוּת. וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל
מִכָּל עוֹנוֹתָיו.)

בְּרַחֵם אָב עַל בָּנִים, בֶּן תְּרַחֵם יְיָ עַלְיָנוּ. לֵיזֵי הַיְשׁוּעָה; עַל
עַמְּךָ בְּרַכְתָּךְ סֵלָה. יְיָ צְבָאוֹת עַמּוּנוּ, מִשְׁנֵב לָנוּ אֱלֹהֵי יַעֲקֹב,
סֵלָה. יְיָ צְבָאוֹת, אֲשֶׁרֵי אָדָם בְּטַח בְּךָ. יְיָ הוֹשִׁיעָה; הַמְלִיךְ
יַעֲנֵנוּ בְּיוֹם קְרָאֵנוּ.

סִלַּח נָא לְעוֹן הָעַם הַזֶּה כַּגִּדֵּל חַסְדֶּךָ, וּכְאֲשֶׁר
נִשְׁאַתָּה לָעַם הַזֶּה מִמַּצָּרִים וְעַד הַנְּהָה. וְשֵׁם נְאֻמְרָה:
נְיָאמֵר יְהוָה סִלַּחְתָּי בְּדַבְּרֶךָ.

wicked; 8) truthful and faithful to carry out his promises; 9) נוצר חסד
keeping mercy for thousands and placing the merits of the fathers to the
credit of the children; 10) נוסא עון forgiving iniquity, sins committed with
premeditation; 11) פוסע pardoning transgression, sins committed in a spirit
of rebellion; 12) וחסאה forgiving sins committed inadvertently; 13) וקה acquit-
ting the penitent.

O pardon our iniquity and sin, and make us thy very own.¹ Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed. Thou, O Lord, art truly kind, forgiving and merciful to all who call upon thee.

In the morning, O Lord, hear our voice; in the morning we set forth our plea unto thee, and we wait hopefully.

Hear our voice of supplication as we cry to thee, as we lift our hand toward thy holy sanctuary.

Hear, O Lord, our pleading voice; be gracious to us, answer us.

Restore us, our God of salvation, and break off thy displeasure toward us.

There is none who calls upon thy name; there is none who rouses himself to take hold of thee.

Hear our prayer, O Lord; listen to our cry; answer thou our tears, be not silent.²

(The godly have vanished from the land, and there is none righteous among men. None calls upon thy name, none rouses himself to take hold of thee. Save, O Lord; the godly are no more, the faithful have disappeared from mankind. With thee is the fountain of life; through thy light do we see light. With the Lord there is kindness; with him there is great redemption. He will redeem Israel from all its iniquities.)³

Have mercy on us, O Lord, as a father has mercy upon his children. Deliverance comes from the Lord; may thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. O pardon the sin of this people, according to thy abundant kindness, as thou hast forgiven this people ever since they left Egypt.

“The Lord said: I pardon them as you have asked.”⁴

¹*Exodus* 34:9. ²*Psalms* 5:4; 28:2; 27:7; 85:5; *Isaiah* 64:6; *Psalms* 39:13. ³*Micah* 7:2; *Isaiah* 64:6; *Psalms* 12:2; 36:10; 130:7-8. ⁴*Psalms* 103:13; 3:9; 46:12; 84:13; 20:10; *Numbers* 14:19-20.

הטַה אֱלֹהֵי אֲזַנְךָ וּשְׁמֵעַ, פִּקַּח עֵינֶיךָ וּרְאֵה שְׁמֹמְתֵינוּ, וְהַעִיר
 אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ; כִּי לֹא עַל צְדָקָתֵנוּ אֲנַחְנוּ מִפִּילִים
 תַּחֲנוּנֵינוּ לִפְנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים. אֲדֹנָי שְׁמֹעָה, אֲדֹנָי
 סִלְחָה, אֲדֹנָי הַקְשִׁיבָה, וַעֲשֵׂה אֵל תֵּאֱחָר, לְמַעַנְךָ אֱלֹהֵי, כִּי
 שְׁמֶךָ נִקְרָא עַל עִירְךָ וְעַל עַמְּךָ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

אִין מִי יִקְרָא בְּצַדִּיק, אִישׁ טוֹב נִמְשַׁל בְּחַדְק; בִּקְשׁ רַחֲמִים
 בְּעַד שְׁחוּבֵי הַדֶּק, בְּשׁוּם פְּנִים אִין בְּרֶק.

גָּבַר תָּמִים וְנָבַר אַפְס, נָמַר חֲסִיד וְצַדִּיק נִרְפָּס; דּוֹר עָנִי
 בְּעוֹנוֹ נִתְפַּס, דְּרַכְיוֹ לְהַגִּיד מִי יִהַפֵּשׁ.

הוֹסַפְנוּ בַחֲטָאֵינוּ חֲמָה לְהַבְעִיר, הַמְתַּנְדְּבִים בְּבָנֵי בֵּית
 לְהַפְעִיר; וּמָה יַעֲצוֹר כַּח רַב וְצַעִיר, וְדוּי וְפָלַל לְקַדִּישׁ וְעִיר.

זַחֲלָתֵי וְאִירָא בְּעַד מַחַן, זַעַק לְחַוּוֹת לְחַוּוֹת בְּבַחֲסוֹ; חֲסַר
 חֲסֵד וְיִתוֹר צַחֲסוֹ, חֲסוֹ אִירָא אֲמָצָא בְּתַחֲסוֹ.

טוֹב לְקוֹרְאֵיךָ בְּנַפְשׁ רַהֲב, טְרַחֲסוֹ נְשׁוּא וְלִבְלָבֵל יַהֲב;
 יָקַר חֲסִדְךָ עָלֵי יְרַהֲב, יַעֲנֵן קוֹלֵי לְהַאֲזִין בְּאַהֲב.

בַּחֲנוּן מַדּוֹת וּבַחֲפֻלָּה שְׁלָם, בְּזַמּוֹן וְרִגִּיל וְלֹא כְגֻלָּם;
 לְהַחֲשֵׁב נִגְדָּךָ דְּכָאֵי מְלַהֲפֵלָם, לְרַוְחָתֵי זְכָרָה רַחֲמֶיךָ
 מִהַתְעַלָּם.

מְרַבִּים צָרְכֵינוּ וְאִין לְהַאֲמַר, מְקַצֵּר דְּעָה וּמְרַב מְנַמֵּר;
 נִגְדָּךָ הַכֵּל יוֹצֵר חֲמוֹר, נוֹהֵג וְרוֹעֵה צַל וְשׁוֹמֵר.

קאן מי יקרא בצדק, a double alphabetical acrostic by Rabbi Solomon ben Judah ha-Bavli of the tenth century, whose numerous selihah compositions consist of four-lined stanzas, called *shalmoniyyoth* after his name perhaps. His name-acrostic is traced in the last stanza. Ha-Bavli is said to have been

Incline thy ear, my God, and hear; open thy eyes and see our ruins, and the city which is called by thy name. Indeed, it is not because of our own righteousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action, do not delay, for thy own sake, my God; for thy city and thy people are called by thy name.¹

OUR GOD AND GOD OF OUR FATHERS

None pleads honestly, the best of us is like a briar. None can be found to ask for mercy on behalf of those who are crushed.

The blameless men vanish, the godly disappear, the just are trodden down. A poor generation, caught in sin, has no one to teach God's ways.

Our manifold sins have caused God's wrath to blaze against those who offered to intercede. None, great or small, can well pray to the Holy One.

I dread to plead for my people before thee who dost search and probe. How can I, poor in deeds and rich in sin, find favor by plea?

Thou art good to those who call to thee with reverence, and sustainest them. Extend thy precious kindness to me and graciously heed my call.

Regard me as one qualified and adept in prayer, lest I be confused in thy presence. O remember thy mercy and deny me not thy deliverance.

Our needs are many, they cannot be told because of little sense and abundant grief. Thou knowest them all, our Creator and Guide, Refuge and Protector.

a native of Rome, for in rabbinic literature "Babylon" sometimes alludes to Rome. Biblical phrases used in this prayer-poem are from Isaiah 59:4; Micah 7:4; Daniel 4:10; Joel 2:20; Psalm 145:18; Proverbs 17:25; Isaiah 30:17 כחרף העל ראש ההר.

¹*Daniel* 9:18-19.

שְׁרַדְנוּ כְּתָרָן הַר בְּדַדְנוּ, סָחִי וּמָאוּס הוּשֵׁם כְּבוֹדְנוּ; עַנְנוּ
וּתְנַנְנוּ מִחֵהָ בְּשַׁעֲבוֹדְנוּ, עוֹד לְמַנְיָנָהּ בְּקֶשׁ אֲבוּדֵינוּ.

פְּקֻדַת נַגְעֵי תוֹכְחוֹתֶיךָ שְׁבוּטִים, פְּזוּרִים פְּרוּדִים וּבְגוּזִים
עֲבוּטִים; צָפְנָם בְּסִפָּה מְרִיב וּשְׁפָטִים, צָפִית תִּפְאַרְתְּךָ
לְמוֹ מִבְּטִים.

קוֹל כְּחֵךְ לְהֵב חוֹצֵב, קָצֵב טוֹב וְחִלּוּפוֹ קוֹצֵב; רַעֲיָה
הוֹפְקִים בְּקוֹל עֲצֵב, רְצוּת נִדְבָתָם וּבְקִרְבָּם הִתְנַצֵּב.
שׁוֹקְדִים בְּצוּם לֵבָם לְהִקְנִיעַ, שְׁאוּנָם מוֹעֵם בְּחִדְרֶיךָ
תִּצְנִיעַ; הוֹבְעִים בְּלֶחֶשׁ שִׁפְהָ לְהִנְיַע, תִּאֲזָתָם אֵל נָא תִּבְנִיעַ.

Reader:

שְׁמָה אֱלֹהִים חַיִּים מִתְּפָאֵר, לְחַיִּים טוֹבִים מוֹזֵה נִשְׂאָר;
מִקּוֹר חַיִּים עִמָּךְ מִתְּפָאֵר, תִּבְיָטָה נַעֲנְנוּ וְעִינֵינוּ הָאֵר.

אֵל מְלֵךְ יוֹשֵׁב עַל פְּסֵא רַחֲמִים, מִתְנַהֵג בְּחִסְדוֹתָ, מוֹחֵל
עוֹנוֹת עֲמוֹ, מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן, מִרְבֵּה מִחִילָה לְחֻטָּאִים,
וּסְלִיחָה לְפוֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל בֶּשֶׂר וָרוּחַ, לֹא
כִרְעָתָם תִּגְמוֹל. אֵל, הוֹרִיתָ לָנוּ לֹמֵר שְׁלֹשׁ עֶשְׂרֵה, זְכַרְלָנוּ
חַיִּים בְּרִית שְׁלֹשׁ עֶשְׂרֵה, כְּמוֹ שֶׁהוֹדַעְתָּ לְעֵנֵנוּ מִקְדָּם, כְּמוֹ
שֶׁכְּתוּב: וַיִּרְדּוּ יְיָ בַעֲנָנוּ, וַיִּתְנַצֵּב עִמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם יְיָ.

וַיַּעֲבֵר יְיָ עַל פְּנוֹי וַיִּקְרָא:

יְיָ אֵל רַחוּם וְחַנוּן, אֶרְךָ אַפַּיִם, וְרַב חֶסֶד וְאַמֶּת. נִצַּר
חֶסֶד לְאַלְפִים, נִשְׂא עוֹן וּפְשַׁע וְחֻטָּאהּ, וְנִקְהָה.

עַל מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן is a statement in the Talmud (Rosh Hashanah 17a) to the effect that God pardons one sin after the other before they are put on the scale. Rashi explains this expression to mean that if one's good deeds are in excess, God puts aside the first iniquity and does not reckon it with the others; compare Maimonides, Mishneh Torah, Teshuvah 3:5.

We are left like a lonely pole upon the hills, our glory is turned to scum and refuse. Answer us, sustain us, and seek out our lost ones.

Grant thy protective shelter to those whom thou didst chastise, who are scattered and dispersed among the nations. Let them behold thy glory.

Thy powerful voice strikes flames, thou dost decree weal and woe. Thy faithful sadly knock at thy gates; accept their devotions and abide among them.

By fasting they humble their heart; O shield them from the outburst of thy wrath. They ask gently, moving their lips; do not withhold their wish.

O living God, let thy name be glorified, and grant us eternal life. Thou who art the source of life, look down upon us, answer us, enlighten our eyes.

Almighty King, who art sitting upon the throne of mercy, thou dost act graciously, pardoning the sins of thy people and making them pass away one by one; thou dost often grant pardon to sinners, forgiveness to transgressors, dealing generously with all mortals and not treating them according to their wickedness. O God, who didst instruct us to recite the thirteen divine qualities, remember thou, in our favor, the covenant of the thirteen qualities; as thou didst reveal them to gentle Moses, as it is written: "The Lord came down in the cloud, and Moses placed himself there beside him and proclaimed the name of the Lord. Then the Lord passed by before him, and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."

ייעבר ה' לומר שלש עשרה is derived from Rosh Hashanah 17b, where **ה' יעבר ה' על פני** is interpreted as follows: "Were it not written in the text [Exodus 34:6] it would be impossible for us to say such a thing; this verse teaches us that God . . . showed Moses the order of prayer. He said to him: Whenever the people of Israel sin, let them carry out this service before me [that is, read from the Torah the passage containing the thirteen attributes], and I will forgive them."

וְסִלַּחְתָּ לְעֹנְנֵנוּ וְלִחַטָּאתֵנוּ וּנְחַלְתֵּנוּ.

סִלַּח לָנוּ אֲבוֹתֵנוּ כִּי חָטְאָנוּ, מִחַל לָנוּ מִלִּבְנוּ כִּי פָשַׁעְנוּ.
כִּי אִתָּהּ, אֲדֹנָי, טוֹב וְסִלַּח וְרַב חֶסֶד לְכָל קוֹרְאֶיךָ.

אֵל תָּבֵא בְּמִשְׁפַּט עֲמֻנוּ, כִּי לֹא יצִדֵּק לְפָנֶיךָ כָּל חַי. תָּבֵא
לְפָנֶיךָ תִּפְלֵתֵנוּ, וְאֵל תִּתְעַלֵּם מִתְחַנְתְּנוּ. תָּבֵא לְפָנֶיךָ אֲנָקַת
אֲסִיר, בְּגִדְל זְרוּעֶךָ הוֹתֵר בְּנֵי תְמוֹתֶהָ. אֲדֹנָי שְׁמֵעָה בְּקוֹלֵנוּ,
תִּהְיֶינָה אַזְנוֹתֶךָ קְשׁוּבוֹת לְקוֹל תְּחִנּוּתֵינוּ. תִּהְיֶינָה אַזְנוֹתֶךָ קְשׁוּבוֹת
וְעֵינֶיךָ פְּקוּחוֹת עַל עַמֶּךָ יִשְׂרָאֵל.

בְּרַחֵם אָב עַל בְּנֵים, בֶּן תִּרְחַם יְיָ עָלֵינוּ. לֵיזְוִישׁוּעָה; עַל
עַמֶּךָ בְּרַכְתֶּךָ סֵלָה. יְיָ צְבָאוֹת עֲמֻנוּ, מוֹשִׁיב לָנוּ אֱלֹהֵי יַעֲקֹב,
סֵלָה. יְיָ צְבָאוֹת, אֲשֶׁרֵי אָדָם בִּטְחָ בְּךָ. יְיָ הוֹשִׁיעָה; הַמְלִיךָ
יַעֲנֵנוּ בְיוֹם קְרָאֵנוּ.

סִלַּח נָא לְעוֹן הָעַם הַזֶּה בְּגִדְל חֶסְדֶּךָ, וּבְאֲשֶׁר
נִשְׁאַתָּה לָעַם הַזֶּה מִמְצָרִים וְעַד הַנְּחָה. וְשֵׁם נִאֶמֶר:
וַיֹּאמֶר יְהוָה סִלַּחְתִּי בְדַבְּרֶךָ.

הַטָּה אֱלֹהֵי אַזְנוֹתֶךָ וּשְׁמֵעָה, פִּקַּח עֵינֶיךָ וּרְאֵה שְׁמֹמֹתֵינוּ, וְהַעִיר
אֲשֶׁר נִקְרָא שְׁמֵךָ עָלֵינוּ; כִּי לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפְּיִלִים
תְּחַנּוּתֵנוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים. אֲדֹנָי שְׁמֵעָה, אֲדֹנָי
סִלַּחְתָּ, אֲדֹנָי תִּקְשִׁיבָהּ, וַעֲשֵׂה אֵל תֵּאֲחֵר, לְמַעַנְךָ אֱלֹהֵי, כִּי
שְׁמֵךָ נִקְרָא עַל עֵירֶךָ וְעַל עַמֶּךָ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

תָּבֵא לְפָנֶיךָ שׁוֹעֵת חַנוּן, תִּהְיֶינָה אַזְנוֹתֶךָ קְשׁוּבוֹת תְּחַנּוּנוֹ; שְׁמֵעָה
יְיָ צְדָק תִּקְשִׁיבָה רְנוּן, שֶׁר מִיִּשְׂרָאֵל וּמִעָלִים מִרְנוּן.

O pardon our iniquity and sin, and make us thy very own.¹ Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed. Thou, O Lord, art truly kind, forgiving and merciful to all who call upon thee.

Enter not into judgment with us, for in thy sight no living soul can be innocent. May our prayer reach thee; hide not from our entreaty. May the groan of the prisoner come before thee, and by thy mighty power release those who are doomed to die. O Lord, hear our voice; let thy ears heed our supplication. May thy ear be attentive and thy eyes open on behalf of thy people Israel.²

Have mercy on us, O Lord, as a father has mercy upon his children. Deliverance comes from the Lord; may thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. O pardon the sin of this people, according to thy abundant kindness, as thou hast forgiven this people ever since they left Egypt.

“The Lord said: I pardon them as you have asked.”³

Incline thy ear, my God, and hear; open thy eyes and see our ruins, and the city which is called by thy name. Indeed, it is not because of our own righteousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action, do not delay, for thy own sake, my God; for thy city and thy people are called by thy name.⁴

OUR GOD AND GOD OF OUR FATHERS

May our fervent cry reach thee; may thy ear be attentive to our supplication. Hear the innocent, O Lord; listen to our song, thou who dost heed the right and overlook the wrong.

רחן יח forms the acrostic of the last stanza. The word *רחן* in the opening stanza is employed in its twofold connotation, *praise* and *blame*, respectively. The term *רחן* alludes to both the written and the oral law. The word *לעיה* is equivalent to *לעו* (“slander”). The phrase *השפל קול הסחנה* is borrowed from Ecclesiastes 12:4, where Rashi quotes the midrashic statement that this means cessation from Torah study (... *שלא נחמסקו בחורה*).

¹*Exodus* 34:9. ²*Psalms* 143:2; 55:2; 79:11; 130:2; *Nehemiah* 1:6. ³*Psalms* 103:13; 3:9; 46:12; 84:13; 20:10; *Numbers* 14:19-20. ⁴*Daniel* 9:18-19.

ראש להרים נכלמנו בושנו, ריח נרדנו כי הבאשנו;
קלקלנו ישרים ותורות שבשנו, קרקע פנינו בכו פכשנו.
צר ומצוק מכל צד, צאן נדחה מאין מצד; פנה לזמן
ויגזור מעצד, פחד משמאל וציד הצד.

עיניך רואות תהינה פקוחות, עני וענוי מצרות המתוחות;
ספד לרנה ולרצוי תוכחות, סבות נהפוך בדרךך הנכוחות.
נתנו בעונינו לשבי ולבזה, נחנו מלבינו פהינו לבוזה;
מרים נבכרות ואהבה עזה, מנרת לארץ ולשמה ולעיוה.
לא חלינו פניך להפיל תחנה, להשכיל באמתך מעלות
צחנה; בלינו כסדום בשפל קול הטחנה, במעט רגע לולי
תחנה.

יתר הפליטה להשאיר חסות, יתד וגדר תפתה ובנסת;
טלטלנו בנגד שלש מאסת, טירת כסף בגללנו רמסת.
חבל חבלנו מעל למעל, חבלנו מעל אל על; זכור צויה
בלי לגעל, זרוים לקביץ ובם לבעל.

ואתה אחרי כל הפא, נדאי תצדיק ולנו הדיפה; היום
במאז בלי סבה, הננו לפניך באשמה רבה.

דלת עם לקלס וחרוף, דחופים סחופים נתונים לטרוף;
גלות ושעבוד בנסיון וצרוף, גלגל בחסד לסליחה וחרוף.
ברחמיך עוד ברבות עתים, בקד נושע קים והושעתים;
אלה מרחוק יבאו בתים, ואלה מצפון ומצים וכתים.

נמשלו ישראל לסחינת הריחים, מה ריחים אינו בטיחות לא ביום ולא בלילה, אף כאן והינה בו כמעט רוע. The poet further borrows from Ezra 9:8 where we read: להשאיר לנו פליטה ("For a brief moment the Lord our God has shown us grace, by letting a remnant of us escape"). The three sins most despised by God (שלוש מאסת) are said to be idolatry, adultery and murder.

We are ashamed to raise our head, for we have polluted our fair name. We have corrupted thy justice, we have distorted thy precepts, therefore we press our face to the ground in shame.

Trouble and anguish seize us from every direction; we are like sheep cast adrift without shelter. On the right the axe cuts us down, on the left we fall prey to the hunter.

May thy farseeing eyes ever be open to our distress and untold sufferings. May our lamentations be changed into song, our punishment into atonement, as we return to thy straight paths.

Because of our sins we have been subjected to captivity and pillage; we, our kings and our priests, have been brought into contempt. Thy dearly beloved thou didst hurl down to the ground, desolate.

We have failed to implore thee, to consider thy truth, because of rising evil. We should have been destroyed like Sodom, when the sound of the mill was low, hadst thou not shown us grace for a brief moment.

Thou didst mercifully spare the remnant, giving us support and fencing us in. Again we were cast adrift for the three sins which thou dost loath, and thou didst trample under foot thy glorious Temple.

We have acted very corruptly against thee, hence we have been wounded by successive yokes. O remember thy promise never to abhor us, to gather the dispersed and unite them under thy sway.

After all that has befallen us, thou art truly just; we alone are to blame. Even this day we appear before thee, as of yore, without sincere repentance, amidst enormous guilt.

Thy poor people are held in disgrace and contempt; they are pushed, swept and tossed aside. They have been sorely tried by captivity and servitude; in thy mercy grant them pardon and relief.

In thy compassion, save us at long last; fulfill this prophecy: "I will deliver them!" They shall, assembled in groups, come from afar, from the north and from the south and from the west.¹

כחים is here used in its twofold connotation: *groups and the land of Kittim*. The verse in Isaiah 49:12 reads: ונהגה אלה מצפון ומים, ואלה, ונהגה אלה מרחוק יבאו, והנהגה אלה מצפון ומים, ואלה, ונהגה אלה מרחוק יבאו, והנהגה אלה מצפון ומים, ואלה, ונהגה אלה מרחוק יבאו.

¹*Hosca 1:7; Isaiah 49:12.*

שְׁלַח הֵם עֲבָרֶיךָ וְעַמּוּךָ, לִבְבַּב בֵּימֵי קֶדֶם נְעִימֶיךָ; מִשְׁכַּנּוּ
אֲחֵרֶיךָ שִׁימְנוּ בְּרִשׁוֹמְךָ, הַכֹּל חֲפָצִים לִירְאָה אֶת שְׁמֹךָ.

Reader:

הִקְטַן לְאַלְף גִּדְל רְחוּמֶיךָ, וְהִצְעִיר לְגוֹי לְהַעֲצִים בְּתַחֲוֹמֶיךָ;
יַחַד כָּכָל צְדָקוֹתֶיךָ לְרַחֲמֶיךָ, יֵשֶׁב אַפְּךָ וְתַנְחֶמֶנּוּ.

אֵל מִלֶּךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵג בְּחִסְדוֹת, מוֹחֵל
עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן, מִרְבֵּה מִחִילָה לְחַטָּאִים,
וּסְלִיחָה לְפוֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל בֶּשֶׂר וְרוּחַ, לֹא
בְּרַעַתָּם תִּגְמוֹל. אֵל, הוֹרִיתָ לָנוּ לִזְכֹּר שְׁלֹשׁ עֶשְׂרֵה, זְכַר־לָנוּ
הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה, כְּמוֹ שֶׁהוֹדַעְתָּ לָעָנּוּ מִקֶּדֶם, כְּמוֹ
שֶׁכָּתוּב: וַיִּרְדּוּ יְיָ בְּעָנָן, וַיִּתְיַצֵּב עִמּוֹ שָׁם, וַיִּקְרָא בְשֵׁם יְיָ.
וַיַּעֲבֵר יְיָ עַל פָּנָיו וַיִּקְרָא:

יְיָ יְיָ, אֵל רַחוּם וְחַנוּן, אֶרְךָ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת. נִצְר
חֶסֶד לְאַלְפִים, נִשְׂא עוֹן וְנָפֶשׁ וְחַטָּאָה, וְנִקָּה.
וּסְלִיחָתָ לְעוֹנֵינוּ וְלִחַטָּאתֵינוּ וְנַחֲלֵתֵנוּ.
סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מִחַל לָנוּ מִלְּבָנוּ כִּי פָשַׁעְנוּ.
כִּי אַתָּה, אֲדֹנָי, טוֹב וּסְלַח וְרַב חֶסֶד לְכָל קוֹרְאֶיךָ.

Reader and Congregation:

בְּמוֹצָאֵי מְנוּחָה קִדְמֶיךָ תִּחַלָּה,
הֵט אֲזַנְךָ מִמְרוֹם יוֹשֵׁב תְּהִלָּה,
לְשִׁמּוֹעַ אֶל הַרְנָה וְאֶל הַתְּפִלָּה.

Whereupon Rabbi David Kimḥi states in his commentary that the prophet alludes to the four directions in which the people of Israel are dispersed: east, north, south, west. *ישב אפך ותנחמו* is borrowed from Isaiah 12:1.

an anonymous hymn, is referred to as a *pizmon* because it is recited alternately by reader and congregation. The etymology of *pizmon* is

They are thine, thy servants, thy own people; hearten thou thy beloved as in the days of old. Inspire us to follow thee, set us down in thy book; all yearn to revere thy name.

Our Beloved, increase thou the smallest into a thousand, let the least grow to a mighty people within our dominion. Have mercy on all of us together in all thy goodness; avert thy wrath and console us.

Almighty King, who art sitting upon the throne of mercy, thou dost act graciously, pardoning the sins of thy people and making them pass away one by one; thou dost often grant pardon to sinners, forgiveness to transgressors, dealing generously with all mortals and not treating them according to their wickedness. O God, who didst instruct us to recite the thirteen divine qualities, remember thou, in our favor, the covenant of the thirteen qualities; as thou didst reveal them to gentle Moses, as it is written: "The Lord came down in the cloud, and Moses placed himself there beside him and proclaimed the name of the Lord. Then the Lord passed by before him, and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."

O pardon our iniquity and sin, and make us thy very own.¹ Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed. Thou, O Lord, art truly kind, forgiving and merciful to all who call upon thee.

Reader and Congregation:

On the outgoing of the Sabbath day,
Beseechingly we hasten before thee;
Bend thy ear from on high, glorious One,
And hearken to the cry and the prayer.

uncertain. It has been suggested that this word is related to *psalm*. The alphabetical acrostic begins with the second stanza. The refrain לשמוע אל הרנה ואל התפלה is borrowed from I Kings 8:28.

¹*Exodus* 34:5-9.

סליחות ליום הראשון

אֶת יָמִין עַז עוֹרְרָה לַעֲשׂוֹת חַיִּל,
 בְּצַדֵּק נִעְקָד וְנִשְׁחַט תְּמוּרוֹ אֵיל,
 וְנִגְוָנָא גִזְעוּ בְּזַעֲקָם בְּעוֹד לַיִל,
 לְשִׁמְעֵ אֵל הַרְנָה וְאֵל הַתְּפִלָּה.

הִרְשֵׁנָא דוֹרְשֵׁיךָ בְּדַרְשָׁם פְּנִיךָ,
 הִדְרִשְׁ-לְכֻמוֹ מִשְׁמֵי מַעֲוֹנֶךָ,
 וְלִשְׁוֹעַת חַנוּנִים אֵל תַּעֲלֵם אֲזִנֶּךָ,
 לְשִׁמְעֵ אֵל הַרְנָה וְאֵל הַתְּפִלָּה.

זוֹחֲלִים וְרוֹעֲדִים מִיּוֹם בּוֹאֶךָ,
 חָלִים בְּמַבְפִּירָה מִעֲבֵרַת מִשְׁאֲךָ,
 טָנוּפִים מִחַה נָא וַיּוֹדוּ פְּלִאֲיָךָ,
 לְשִׁמְעֵ אֵל הַרְנָה וְאֵל הַתְּפִלָּה.

יּוֹצֵר אֶתְּהָ לְכָל יְצִיר נוֹצָר,
 בּוֹנֵנֵת מֵאֵז תִּתְרַף לְחִלְצָם מִמִּצָּר,
 לְחַנְּנֵם חַנּוּם מֵאוֹצֵר הַמְּנַצֵּר,
 לְשִׁמְעֵ אֵל הַרְנָה וְאֵל הַתְּפִלָּה.

מָרוֹם אִם עֲצָמוּ פִשְׁעֵי קְהָלְךָ,
 נָא שְׁנַבֵּם מֵאוֹצֵר הַמּוֹכֵן בְּזִבּוּלְךָ,
 עֲגִידָךָ לְחֵן חַנּוּם בָּאִים אֵלֶיךָ,
 לְשִׁמְעֵ אֵל הַרְנָה וְאֵל הַתְּפִלָּה.

מִיָּמִין alludes to Israel's frequent thanksgivings and praises which have become a throne of glory to God (Psalm 22:4). The expression ... ימין חיל לעשות is based upon Psalm 118:15. The "right hand" signifies overwhelming might (Psalms 20:7; 98:1; 89:14). בצדק is the equivalent of בוֹחַת.

Raise a mighty right hand to bring triumph,
 For the sake of self-offering Isaac;
 Protect his children pleading in the night,
 And hearken to the cry and the prayer.

O seek those who seek thee and worship thee,
 Let them find thee who art in thy heavens;
 Close not thy ear to their supplication,
 And hearken to the cry and the prayer.

They dread the coming of thy judgment-day,
 They suffer like one bearing her firstborn;
 Cleanse their stain, let them praise thy wondrous deed
 And hearken to the cry and the prayer.

Thou art the Creator of all beings,
 Providing them with relief from distress;
 Grant them blessings from thy cherished treasure,
 And hearken to the cry and the prayer.

Though thy people's misdeeds be numerous,
 Grant them strength from thy heavenly treasure;
 Hear those who come to thee pleading for grace,
 And hearken to the cry and the prayer.

The phrase *בואך יום* refers to Malachi 3:2 ("But who can endure the day of his arrival, who can stand when he appears?"). The words *עברת משאך* are reminiscent of Psalm 7:7 (*הנשא בעברות צוררס*) regarding God's anger at the injustice which has been done to the innocent.

מרום God who dwells on high. In addition to *עדיך* ("unto thee") the poet uses in the same line the preposition *אליך* so as to complete the rhyme. The line should be read with a slight pause after the first two words: *חנם, לזן, עדיך*
באים אליך.

פְּנֵה נָא אֶל הַתְּלָאוֹת וְאֵל לַחֲטָאוֹת,
צְדִק צוֹעֲקִי מִפְּלִיא פְּלָאוֹת,
קִשְׁב־נָא חַנוּנִים אֱלֹהִים יי צְבָאוֹת,
לִשְׁמַע אֶל הַרְנָה וְאֵל הַתְּפִלָּה.

רְצֵה עֲתִירְתֶּם בְּעַמְדָם בְּלִילוֹת,
שְׁעֵה בְּרִצּוֹן בְּקָרְבֵן בְּלִיל וְעוֹלוֹת,
תִּרְאֵם נִסִּיךְ עוֹשֶׂה גְדוֹלוֹת,
לִשְׁמַע אֶל הַרְנָה וְאֵל הַתְּפִלָּה.

אל מִלְךָ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מְתַנַּהֵג בַּחֲסִידוֹת, מוֹחֵל
עוֹנוֹת עַמּוֹ, מַעֲבִיר רֵאשׁוֹן רֵאשׁוֹן, מְרַבֵּה מְחִילָה לַחֲטָאִים,
וּסְלִיחָה לְפּוֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל בֶּשֶׂר וְרוּחַ, לֹא
בְּרַעְתָּם תִּגְמוֹל. אֵל, הוֹרִיתָ לָנוּ לִזְמַר שְׁלֹשׁ עֶשְׂרֵה, זְכַר־לָנוּ
הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה, כְּמוֹ שֶׁהוֹדַעְתָּ לָּעָנּוּ מִקֶּדֶם, כְּמוֹ
שֶׁכָּתוּב: וַיִּרְדּוּ יי בְּעָנָן, וַיִּתְנַצֵּב עַמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם יי.
וַיַּעֲבֵר יי עַל פְּגָיו וַיִּקְרָא:

יי יי, אֵל רַחוּם וְחַנוּן, אֶרְךָ אַפַּיִם, וְרַב חַסֵּד וְאַמֶּת. נִצַּר
חַסֵּד לְאַלְפִים, נִשְׂא עוֹן וּפְשַׁע וְחַטָּאתָה, וְנִקָּה.
וּסְלַחַת לְעוֹנָיו וּלְחַטָּאתָיו וּנְחַלְתָּנוּ.
סְלַח לָנוּ אֲבִינוּ בִּי חַטָּאוֹנוּ, מְחַל לָנוּ מִלְּבָבוֹ כִּי פָשַׁעְנוּ.
כִּי אַתָּה, אֲדֹנָי, טוֹב וְסְלַח וְרַב חַסֵּד לְכָל קוֹרְאֶיךָ.

Maimonides explains the expression ראשון ראשון מעביר ראשון in the following terms: בשעה ששקלין עונות אדם עם וכוחיו אין מחשבין עליו עון שחטא בו תחלה, ולא שני, אלא משלישי ואילך: אם נמצאו עונותיו משלישי ואילך מרובין על וכוחיו, אותם שני עונות

O heed our sufferings and not our sins,
 Clear those who entreat thee, God of wonders;
 Hear their supplication, God, Lord of hosts,
 And hearken to the cry and the prayer.

Accept their plea which they address nightly,
 Favor it as a perfect offering;
 Show them thy marvels, doer of great deeds,
 And hearken to the cry and the prayer.

Almighty King, who art sitting upon the throne of mercy, thou dost act graciously, pardoning the sins of thy people and making them pass away one by one; thou dost often grant pardon to sinners, forgiveness to transgressors, dealing generously with all mortals and not treating them according to their wickedness. O God, who didst instruct us to recite the thirteen divine qualities, remember thou, in our favor, the covenant of the thirteen qualities; as thou didst reveal them to gentle Moses, as it is written: "The Lord came down in the cloud, and Moses placed himself there beside him and proclaimed the name of the Lord. Then the Lord passed by before him, and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."

O pardon our iniquity and sin, and make us thy very own.¹ Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed. Thou, O Lord, art truly kind, forgiving and merciful to all who call upon thee.

מצטרפים ודנין אותו על הכל; ואם נמצאו וכיחתי כנגד עונותי אשר מעון שלישי ואילך, מעבירים כל עונותי ראשון ראשון, לפי שהשלישי נחשב ראשון, שכבר נמחלין השנים, וכן הרביעי הרי הוא ראשון, שכבר נמחל השלישי, וכן עד טוֹסֵן (הלכות תשובה ג, ט)

¹*Exodus* 34:5-9.

אל תזכר-לנו עונות ראשונים, מהר יקדמונו רחמיך פי
 רלוננו מאד. חטאת נעורינו ופשעינו אל תזכר, כחסדך
 זכר-לנו אתה, למען טובך יי.

זכר רחמיך יי וחסדיך, כי מעולם הקמה. זכרנו יי ברצון
 עמך, פקדנו בישועתך. זכר ערתך קניית קדם, נאלת שבת
 נחלתך, הר ציון זה שכנת בו. זכר יי חבת ירושלים, אהבת
 ציון אל תשכח לנצח. זכר יי לבני אדום את יום ירושלים,
 האמרים ערו ערו עד היסוד בה. אתה תקום תרחם ציון,
 כי עת לחננה, כי בא מועד. זכר לאברהם ליצחק ולישראל
 עבדיך אשר נשבעת להם בך, ותדבר אליהם: ארצה את
 זרעכם בכוכבי השמים, וכל הארץ הזאת אשר אמרתי
 אתו לזרעכם, ונחלו לעולם. זכר לעבדיך לאברהם ליצחק
 וליעקב, אל תפן אל קשי העם הזה ואל רשעו ואל חטאתו.

זכר-לנו ברית אבות באשר אמרת: וזכרתי את בריתי
 יעקב, ואף את בריתי יצחק ואף את בריתי אברהם אזכר,
 והארץ אזכר. זכר-לנו ברית ראשונים באשר אמרת:
 וזכרתי להם ברית ראשונים, אשר הוצאתי אתם מארץ
 מצרים לעיני הגוים להיות להם לאלהים, אני יי. עשה עמנו
 כמה שהבטחתנו: ואף גם זאת, בהיותם בארץ איביהם לא
 מאסתים ולא געלתים לבלתם, להפך בריתי אתם, כי אני
 יי אלהיהם. רחם עלינו ואל תשחיתנו, כמה שכתוב: כי אל

לחננה to grant her redemption from foes and evils. Israel is reassured that the captivity will end as soon as the penalty for sins will have been exacted.

ברית ראשונים refers to the covenant made at Sinai. The people of that period are termed ראשונים in contrast with their descendants who went into exile (Ibn Ezra).

Mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low. Remember not our faults of youth; remember us kindly, for thy goodness' sake, O Lord.¹

O Lord, remember thy mercy and thy kindness; they are eternal. O Lord, remember us and show favor to thy people; think of us and bring thy deliverance.

Remember the community thou didst win long ago, the people thou didst rescue to be thy very own, and Mount Zion where thou hast dwelt.²

O Lord, remember the love of Jerusalem; never forget the love of Zion.

O Lord, remember the day of Jerusalem's fall against the Edomites, who shouted: "Destroy it, destroy it, to its very foundation!"

Thou wilt rise to have mercy on Zion; the time to favor her is now.

Remember Abraham, Isaac and Jacob, thy servants, to whom thou didst solemnly promise, saying to them: "I will make your descendants as countless as the stars in heaven; all this land of which I have spoken I will give to your descendants, that they shall possess it forever."³

Remember thy servants Abraham, Isaac and Jacob; heed not the obstinacy of this people, nor their wickedness, nor their sin.

Remember in our favor thy covenant with our fathers, as thou didst promise: "I will remember my covenant with Jacob, Isaac and Abraham; also the land will I remember."

Remember in our favor thy covenant with our ancestors, as thou didst promise: "In their favor I will remember my covenant with their ancestors whom I brought out of the land of Egypt, in the sight of all nations, to be their God; I am the Lord."

Treat us as thou didst promise: "Even when they are in the land of their enemies, I will not spurn them, I will not abhor them, so as to destroy them and break my covenant with them; for I am the Lord their God."⁴

¹*Psalms* 79:8; 25:7. ²*Psalms* 25:6; 79:8; 106:4; 74:2. ³*Psalms* 137:7; 102:14; *Exodus* 32:13; *Deuteronomy* 9:27; *Numbers* 12:11. ⁴*Leviticus* 26:42, 45, 44.

רחום יי אלהיך, לא ירפך ולא ישחיתך, ולא ישבח את ברית אבותיך אשר נשבע להם. מול את לבבנו לאהבה וליראה את שמך, בכתוב בתורתך: ומל יי אלהיך את לבבך, ואת לבב זרעך, לאהבה את יי אלהיך בכל לבבך ובכל נפשך למען חייך. השב שבותנו ורחמנו, בְּמַה שְׁפָתוֹב: ושב יי אלהיך את שבותך ורחמך, ושב וקבצך מכל העמים אשר הפיצך יי אלהיך שמה. קבץ נדחגו, בְּמַה שְׁפָתוֹב: אם יהיה נדחך בקצה השמים, משם יקבצך יי אלהיך, ומשם יקחה. המצא לנו בבקשתנו, בְּמַה שְׁפָתוֹב: ובקשתם משם את יי אלהיך ומצאת, כי תדרשנו בכל לבבך ובכל נפשך.

מחה פשעינו למענה, באשר אמרת: אנכי אנכי הוא מחה פשעיך למעני, וחטאתיך לא אזכר. מחה פשעינו כעב וכענן, באשר אמרת: מחיתי כעב פשעיך, וכענן הטאתיך, שובה אלי כי גאלתיך. הלבן חטאינו בשלג וכצמר, בְּמַה שְׁפָתוֹב: לכו נא ונוכחה, יאמר יי; אם יהיו חטאיכם בשנים, בשלג ילבינו; אם יאדימו בתולע, בצמר יהיו. זרוק עלינו מים טהורים וטהרנו, בְּמַה שְׁפָתוֹב: וזרקתי עליכם מים טהורים, וטהרתם מכל טמאותיכם, ומכל גלוליכם אשר אתכם. הביאנו אל הר קדשך, ושמתנו בבית תפלתך, בְּמַה שְׁפָתוֹב: והביאותים אל הר קדשי, ושמתים בבית תפלתי, עולותיהם וזבחייהם לרצון על מזבחי, כי ביתי בית תפלה יקרא לכל העמים.

Man's dual character, good and evil, will come to an end so that goodness alone will be his natural tendency.

Have mercy upon us and do not destroy us, as it is written: "The Lord your God is a merciful God; he will not fail you, he will not destroy you, he will not forget the covenant he made with your fathers."

Open our heart to love and revere thy name, as it is written in thy Torah: "The Lord your God will open your heart and the heart of your descendants to love the Lord your God with all your heart and soul, that you may live."

Restore us and have compassion on us, as it is written: "The Lord your God will restore you and have compassion upon you, gathering you again out of all nations where the Lord your God has scattered you."

Gather our dispersed, as it is written: "Even if you are dispersed in the uttermost parts of the world, from there the Lord your God will gather and fetch you."

Be thou with us when we seek thee, as it is written: "If you seek the Lord your God, you shall find him when you seek him with all your heart and all your soul."¹

Blot out our transgressions for thy own sake, as thou didst promise: "It is I who blot out your transgressions, for my own sake; I will remember your sins no more."

Sweep aside our ill deeds like a mist, like a cloud, as thou didst promise: "I will sweep aside your ill deeds like a mist, and your sins like a cloud; return to me, for I will redeem you."

Make our sins as white as snow or wool, as it is written: "Come now, let us reason together, says the Lord; if your sins be like scarlet, they can become white as snow; if they be red like crimson, they can turn white as wool."²

Cleanse us from all our impurities, as it is written: "I will sprinkle clean water upon you, and you shall be pure; from all your impurities and from all your idolatries I will purify you."

Bring us to thy holy mountain and make us joyful in thy house of prayer, as it is written: "I will bring them to my holy mountain and make them joyful in my house of prayer; their offerings and sacrifices shall be accepted on my altar; my temple shall be called a house of prayer for all people."³

¹Deuteronomy 4:31; 30:6, 3-4; 4:29. ²Isaiah 43:25; 44:22; 1:18. ³Ezekiel 36:25; Isaiah 56:7.

Reader and Congregation:

שָׁמַע קוֹלֵנוּ, יי אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת הַתְּפִלָּה.

הִשְׁיבֵנוּ יי אֱלֹהֵי וְנִשְׁוֶבָה, חֲדָשׁ יָמֵינוּ בְּקָדָם.

אֲמַרְנוּ הַאֲזִינָה יי, בִּינָה הַגִּיגָנוּ. יְהִי לְרָצוֹן אֲמַרֵי פִינוּ
וְהִגִּיוֹן לִבֵּנוּ לְפָנֶיךָ, יי צוּרֵנוּ וְגוֹאֲלֵנוּ.

אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קִדְשְׁךָ אֵל תִּקַּח מִמֶּנּוּ.

אֵל תִּשְׁלִיכֵנוּ לְעֵת זְקֵנָה, בְּכִלּוֹת פִּחְנוּ אֵל תַּעֲזֹבֵנוּ.

אֵל תַּעֲזֹבֵנוּ, יי אֱלֹהֵינוּ, אֵל תִּרְחַק מִמֶּנּוּ. עֲשֵׂה עִמָּנוּ אוֹת

לְטוֹבָה, וַיֵּרְאוּ שׁוֹנְאֵינוּ וַיִּבְשּׁוּ, כִּי אַתָּה יי עֲזַרְתָּנוּ וְנַחַמְתָּנוּ.

כִּי לָךְ יי הוֹחַלְנוּ, אַתָּה תַעֲנֵה, אֲדָנֵי אֱלֹהֵינוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תָּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאֵל תִּתְעַלֵּם

מִתְחַנְתָּנוּ; שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי עֲרַף לֹמֶר לְפָנֶיךָ, יי

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ; אֲבָל

אֲנַחְנוּ חָטָאנוּ.

Congregation and Reader:

אֲשַׁמְנוּ, בִּגְדֵנוּ, גִּזְלָנוּ, דִּבְרֵנוּ דָּפִי; הֶעֱוִינוּ, וְהִרְשַׁעְנוּ, זְדוּנוּ,

חֲמִסְנוּ, טְפִלָּנוּ שָׁקַר; יַעֲצֵנוּ רָע, בְּזַבְנוּ, לָצֵנוּ, מִרְדְּנוּ, נֶאֱצָנוּ,

סָרְרָנוּ, עֵוִינוּ, פִּשְׁעֵנוּ, צָרְרָנוּ, קָשִׁינוּ עֲרַף; רִשְׁעֵנוּ, שַׁחַתְנוּ,

תַּעֲזֹבֵנוּ, תַּעֲתֵעֵנוּ.

אֲשַׁמְנוּ is taken from the daily *Shemoneh Esreh*; the remainder of this prayer is composed of verses from Lamentations 5:21; Psalms 5:2; 19:15; 51:13; 71:9; 38:22; 86:17; 38:16. The seven verses from the Psalms are phrased here in plural though originally they appear in the singular.

and the phrase *מִתְחַנְתָּנוּ* and *וְאֵל תִּתְעַלֵּם* are borrowed from Psalms 88:3; 55:2. The expression *אֲבָל אֲנַחְנוּ חָטָאנוּ* is quoted in Yoma 87b as the essential part of the confession.

Reader and Congregation:

Lord our God, hear our cry, spare us;
 Have mercy and accept our prayer.
 Turn us to thee, O Lord,
 Renew our days as of old.
 Give heed to our words, O Lord,
 Consider thou our meditation.
 May our words and our meditation
 Please thee, O Lord, our Protector.
 Cast us not away from thy presence,
 And take not thy holy spirit from us.
 Do not cast us off in our old age;
 When our strength fails, forsake us not.
 Forsake us not, Lord our God,
 And keep not away far from us.
 Show us a sign of favor despite our foes;
 Thou, O Lord, hast helped and comforted us.
 For thee, O Lord, we are waiting;
 Thou wilt answer us, Lord our God.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to say to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we have sinned.

Congregation and Reader:

We have acted treasonably, aggressively and slanderously;
 We have acted brazenly, viciously and fraudulently;
 We have acted wilfully, scornfully and obstinately;
 We have acted perniciously, disdainfully and erratically.

אשמונו בודנו, an alphabetical acrostic in which each letter of the Hebrew alphabet is successively utilized, is first given in the ninth century *Siddur* of Amram Gaon. The round number of twenty-four expressions is reached by the threefold use of the last letter נ.

סָרְנוּ מִמְצוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה
צַדִּיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ.
אֲשַׁמְנוּ מִכָּל עַם, בְּוִשְׁנוּ מִכָּל דּוֹר. גָּלָה מִמֶּנּוּ מוֹשֵׁל, דָּוָה
לִבְנוֹ בַּחֲטָאֵינוּ, הִחְבֵּל אוֹיְבֵנוּ וְנִפְרַע פְּאָרְנוּ. זְבוּל בֵּית
מִקְדָּשֵׁנוּ חָרַב בַּעֲוִינּוּ. טִירְתָּנוּ הִיָּתָה לְשִׁמָּה, יְפִי אֲדָמְתָנוּ
לְזָרִים, בָּחֲנוּ לְנִכְרִים.

וְעַדִּין לֹא שָׁבְנוּ מִתְּעוֹתֵנוּ; הֵיךְ נַעַז פָּנֵינוּ וְנִקְשָׁה עַרְפָּנוּ
לוֹמַר לְפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צַדִּיקִים אֲנַחְנוּ וְלֹא
חֲטָאנוּ; אָבָל אֲנַחְנוּ חֲטָאנוּ.

Congregation and Reader:

אֲשַׁמְנוּ, בְּגַדְנוּ, גָּזַלְנוּ, דִּבְרַנוּ דָּבִי; הִעֲוִינוּ, וְהִרְשַׁעְנוּ, זָדְנוּ,
חָמְסְנוּ, טָפְלָנוּ שָׁקַר; יַעֲצֵנוּ רָע, בְּזַבְנוּ, לָצַנוּ, מִקְרָדְנוּ, נֹאצְנוּ,
סָרְרָנוּ, עֲוִינוּ, פִּשְׁעֵנוּ, צָרְרָנוּ, קִשְׁיֵנוּ עָרָף; רִשְׁעֵנוּ, שִׁחַתְנוּ,
תַּעֲבֹנוּ, תַּעֲוִינוּ, תַּעֲתַעְנוּ.

סָרְנוּ מִמְצוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה
צַדִּיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ.
לְעֵינֵינוּ עֲשָׂקוּ עִמָּלְנוּ, מִמְשַׁךְ וּמִוֶּרֶט מִמֶּנּוּ. נָתַנוּ עֲלֵם
עָלֵינוּ, סָבְלָנוּ עַל שִׁבְמֵנוּ. עֲבָדִים מְשֻׁלּוֹ בָנוּ, פּוֹרֵק אֵין מִיָּדָם.
צָרוֹת רַבּוֹת סָבְבוּנוּ, קָרְאוּךָ יי אֱלֹהֵינוּ. רַחֲמֶת מִמֶּנּוּ בַּעֲוִינּוּ,
שָׁבְנוּ מֵאַחֲרֶיךָ, תַּעֲוִינוּ וְאַבְדָּנוּ.

וְעַדִּין לֹא שָׁבְנוּ מִתְּעוֹתֵנוּ; הֵיךְ נַעַז פָּנֵינוּ וְנִקְשָׁה עַרְפָּנוּ
לוֹמַר לְפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צַדִּיקִים אֲנַחְנוּ וְלֹא
חֲטָאנוּ; אָבָל אֲנַחְנוּ חֲטָאנוּ.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

We have incurred more guilt than any other people, more shame than any other generation. Mirth has departed from us, our heart has become faint because of our sins. What we cherished has been devastated, our glory has been demolished; our holy temple has been destroyed through our iniquities, our mansion has been laid bare; our beautiful land belongs to strangers, our wealth to aliens.

We still have not turned back from our straying. How, then, can we be so insolent and obstinate to say to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we have sinned.

Congregation and Reader:

We have acted treasonably, aggressively and slanderously;

We have acted brazenly, viciously and fraudulently;

We have acted wilfully, scornfully and obstinately;

We have acted perniciously, disdainfully and erratically.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

Before our very eyes they defrauded us of our toil; it was snatched and plucked away from us. They imposed their yoke of bondage upon us, and we did bear it on our shoulders. Slaves ruled over us, with none to free us from their power. Many troubles beset us; we called to thee, Lord our God, but thou wast far from us because of our iniquities. We had turned from thee, we had gone astray and wandered away.

We still have not turned back from our straying. How, then, can we be so insolent and obstinate to say to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we have sinned.

עם אשמנו מכל עץ contains half of the alphabetical acrostic which is concluded in the paragraph לעיני עשקי וקפא.

Congregation and Reader:

אֲשַׁמְנוּ, בְּגִדְנוּ, גִּזְלוּנוּ, דִּבְרַנוּ דָּפִי; הֶעֱיִינוּ, וְהִרְשַׁעְנוּ, זָדְנוּ,
חִמְסָנוּ, טָפְלוּנוּ שָׁקָר; יַעֲצֵנוּ רָע, בְּזַבְנוּ, לֹצְנוּ, מְרִדְנוּ, נֹאֲצָנוּ,
סָרְרָנוּ, עֵוִינוּ, פִּשְׁעֵנוּ, צָרְרָנוּ, קִשְׁיֵנוּ עָרָף; רָשָׁעְנוּ, שַׁחַתְנוּ,
תַּעֲבָנוּ, תַּעֲוִינוּ, תַּעֲתָעְנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה
צָדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ.
הִרְשַׁעְנוּ וּפִשְׁעֵנוּ, לָכֵן לֹא נוֹשַׁעְנוּ. וְהֵן בְּלַבְנוּ לַעֲזוֹב דְּרָךְ
רָשָׁע וְחַיֵּשׁ לָנוּ יֵשַׁע, בְּכַתוּב עַל יַד נְבִיאֶיךָ: יַעֲזֹב רָשָׁע
דְּרָכּוֹ, וְאִישׁ אֲנֹן מִחֻשְׁבְּתָיו, וַיֵּשֶׁב אֶל יְיָ וַיִּרְחַמְהוּ, וְאֵל אֱלֹהֵינוּ
כִּי יִרְבֶּה לְסֻלּוֹת.

מִשִּׁיחַ צְדָקָה אָמַר לְפָנֶיךָ: שְׂגִיאוֹת מִי יָבִין, מִנִּסְתָּרוֹת נִקְנִי.
נִקְנִי יְיָ אֱלֹהֵינוּ מִכָּל פִּשְׁעֵינוּ, וּמִהֲרָנוּ מִכָּל טְמֵאוֹתֵינוּ, וּזְרוֹק
עֲלֵינוּ מַיִם טְהוֹרִים וּמִהֲרָנוּ, בְּכַתוּב עַל יַד נְבִיאֶיךָ: וְזָרַקְתִּי
עֲלֵיכֶם מַיִם טְהוֹרִים, וּמִהֲרַתֶּם מִכָּל טְמֵאוֹתֵיכֶם, וּמִכָּל
גִּלוּלֵיכֶם אֲטַהֵר אֶתְכֶם.

מִיָּכָה עֲבָדְךָ אָמַר לְפָנֶיךָ: מִי אֵל כְּמוֹךָ נִשְׂא עוֹן וְעוֹבֵר
עַל פִּשְׁעוֹ לְשֹׂאֲרֵית נַחֲלָתוֹ; לֹא הִחֲזִיק לְעַד אָפוּ, כִּי חָפֵץ
חֶסֶד הוּא. יָשׁוּב יִרְחַמְנוּ, יִכְבּוֹשׁ עֲוֹנֵתֵינוּ; וְתִשְׁלִיךְ בְּמִצּוֹלוֹת
יָם כָּל חַטָּאתָם. וְכָל חַטָּאת עִמָּךָ בֵּית יִשְׂרָאֵל תִּשְׁלִיךְ בְּמִקּוֹם
אֲשֶׁר לֹא יִזְכְּרוּ וְלֹא יִפְקְדוּ, וְלֹא יַעֲלוּ עַל לֵב לְעוֹלָם. תַּתֵּן
אָמַת לִיעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְוֹתֵינוּ מִיְמֵי
קָדָם.

דְּבִיאל אִישׁ חֲמוּדוֹת שָׁנַע לְפָנֶיךָ: הִטָּה אֱלֹהֵי אֲזַנְךָ וּשְׁמַע,
פָּקַח עֵינֶיךָ וּרְאֵה שְׂמֹמְתֵינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ;

Congregation and Reader:

We have acted treasonably, aggressively and slanderously;
We have acted brazenly, viciously and fraudulently;
We have acted wilfully, scornfully and obstinately;
We have acted perniciously, disdainfully and erratically.

Turning away from thy precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

We have acted wickedly and transgressed, hence we have not been saved. O inspire us to abandon the path of evil, and hasten our salvation, as it is written by thy prophets: "Let the wicked man give up his ways, and the evil man his designs; let him turn back to the Lord who will have pity on him, to our God who pardons abundantly."¹

Thy truly anointed David said to thee: "Who can discern his own errors? Of unconscious faults hold me guiltless."² Lord our God, hold us guiltless of all our transgressions and purify us, as it is written by thy prophet: "I will sprinkle clean water upon you, and you shall be pure; from all your impurities and from all your idolatries I will purify you."³

Micah thy servant said to thee: "Who is a God like thee? Thou dost forgive iniquity and pass over transgression of the remnant of thy people. Thou dost not retain thy anger forever, for thou delightest in kindness. Thou wilt again show us mercy and subdue our iniquities; thou wilt cast all our sins into the depths of the sea." Mayest thou cast all the sins of thy people, the house of Israel, into a place where they shall never be remembered or recalled to mind. "Thou wilt show kindness to Jacob and mercy to Abraham, as thou didst promise our fathers in days of old."⁴

Daniel, the greatly beloved, cried to thee: "My God, incline thy ear and hear; open thy eyes and see our ruins and the city which is called by thy name. It is not because of our own righteousness

¹Isaiah 55:7. ²Psalms 19:13. ³Ezekiel 36:25. ⁴Micah 7:18-20.

כי לא על צדקותינו אִנְחָנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל
 רַחֲמֶיךָ הַרְבִּים. אֲדַנִּי שְׁמֹעָה, אֲדַנִּי סִלְחָה, אֲדַנִּי תִקְשִׁיבָה,
 וַעֲשֵׂה אֵל תֹּאחֶר, לְמַעַנְךָ אֱלֹהֵי, כִּי שָׁמָּה נִקְרָא עַל עִירְךָ
 וְעַל עַמֶּךָ.

עֲזָרָא הַסּוֹפֵר אָמַר לְפָנֶיךָ: אֱלֹהֵי, בְּשֵׁתִי וּנְבִלְמַתִּי לְהַרִים,
 אֱלֹהֵי, פָּנֵי אֱלֹהֶיךָ; כִּי עֲזַנְתִּינוּ רַבּוֹ לְמַעַלָּה רֵאשׁ, וְאַשְׁמַתְנוּ
 נִדְלָה עַד לְשָׁמַיִם. וְאַתָּה אֱלֹהֵי סְלִיחוֹת, חֲנוּן וְרַחוּם, אֲרַךְ
 אַפַּיִם וְרַב חֶסֶד, וְלֹא עֲזַבְתָּם.

אֵל תַּעֲזֹבְנוּ אָבִינוּ, וְאֵל תִּשְׁשֻׁנוּ בּוֹרְאֵנוּ, וְאֵל תִּזְנִיחֵנוּ יוֹצְרֵנוּ,
 וְאֵל תַּעֲשֵׂשׁ עַמְּנוּ בְּלָה בַחֲטָאתֵינוּ. וְכִנְסֵם-לָנוּ, יְיָ אֱלֹהֵינוּ, אֵת
 הַדָּבָר שֶׁהַבְּשִׁחַתְנוּ בְּקַבְלָה עַל יְדֵי יִרְמְיָהוּ חוֹזֵק, בְּאָמֹר:
 בְּיָמַימִים הַהֵם וּבָעֵת הַהִיא, נָאִם יְיָ, יִבְקֹשׂ אֵת עֲוֹן יִשְׂרָאֵל
 וְאֵינָנוּ, וְאֵת חַטָּאת יְהוּדָה וְלֹא תִמְצָאנָהּ, כִּי אֶסְלַח לְאִשֶּׁר
 אֲשָׂאִיר. עַמֶּךָ וּנְחַלְתָּהּ, רַעֲבֵי טוֹבָה, צְמֵאֵי חֲסֵדָה, תֹּאבִי
 יִשְׁעָהּ, יִכִּירוּ וַיִּדְעוּ כִּי לִי אֱלֹהֵינוּ הַרְחָמִים וְהַסְּלִיחוֹת.

אֵל רַחוּם שְׁמָהּ, אֵל חֲנוּן שְׁמָהּ, בָּנוּ נִקְרָא שְׁמָהּ, יְיָ עֲשֵׂה
 לְמַעַן שְׁמָהּ. עֲשֵׂה לְמַעַן אֲמַתָּהּ. עֲשֵׂה לְמַעַן בְּרִיתְךָ. עֲשֵׂה
 לְמַעַן נִדְלָה וְתִפְאַרְתְּךָ. עֲשֵׂה לְמַעַן דְּתָהּ. עֲשֵׂה לְמַעַן הוֹדְךָ.
 עֲשֵׂה לְמַעַן וְעוֹדְךָ. עֲשֵׂה לְמַעַן זְכָרְךָ. עֲשֵׂה לְמַעַן חֲסֵדְךָ.
 עֲשֵׂה לְמַעַן טוֹבָהּ. עֲשֵׂה לְמַעַן יְחוּדְךָ. עֲשֵׂה לְמַעַן כְּבוֹדְךָ.
 עֲשֵׂה לְמַעַן לְמוֹדְךָ. עֲשֵׂה לְמַעַן מְלִכוּתְךָ. עֲשֵׂה לְמַעַן נִצְחָהּ.
 עֲשֵׂה לְמַעַן סוֹדְךָ. עֲשֵׂה לְמַעַן עֲזָהּ. עֲשֵׂה לְמַעַן פְּאָרְךָ. עֲשֵׂה
 לְמַעַן צְדָקְתְךָ. עֲשֵׂה לְמַעַן קִדְשָׁתְךָ. עֲשֵׂה לְמַעַן רַחֲמֶיךָ
 הַרְבִּים. עֲשֵׂה לְמַעַן שְׁכִינְתְךָ. עֲשֵׂה לְמַעַן תְּהִלָּתְךָ.

that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action, do not delay, for thy own sake, my God; for thy city and thy people are called by thy name."¹

Ezra the scribe said to thee: "My God, I am ashamed; I blush to lift up my face to thee, my God; our iniquities have risen higher than our heads and our guilt has reached the skies.² Yet thou art a God ready to pardon, gracious and merciful, slow to anger and rich in kindness; thou hast not forsaken them."³

Forsake us not, our Father; abandon us not, our Creator; relinquish us not, our Maker; consume us not on account of our sins. Confirm, Lord our God, thy promise transmitted to us by thy prophet Jeremiah, as it is written: "In those days, at that time, says the Lord, no guilt shall be discovered in Israel, nor any sin detected within Judah, for I pardon those whom I leave as a remnant."⁴ Thy own people hunger for thy goodness, thirst for thy kindness, and long for thy deliverance. May they learn to know that mercy and forgiveness belong to the Lord our God.

Thou art a merciful God; thou art a gracious God.
We belong to thee, O Lord; act for thy name's sake.

Act for the sake of thy truth and thy covenant;
Act for the sake of thy greatness and majesty.

Act for the sake of thy Torah and thy glory;
Act for the sake of thy assurance and thy fame.

Act for the sake of thy kindness and thy goodness;
Act for the sake of thy Oneness and thy renown.

Act for the sake of thy precepts and thy kingship;
Act for the sake of thy eternal mystery.

Act for the sake of thy might and thy excellence;
Act for the sake of thy justice and holiness.

Act for the sake of thy own merciful Presence;
Act for the sake of thy great and glorious name.

Israel's deliverance for the sake of God's truth, covenant, glory, Torah. . . This is followed by ענן, another alphabetical acrostic. מִי שְׁעָנָה is quoted in the Mishnah (Ta'anith 2:4). The whole section is considered as part of the old, pre-payyetic seliḥah literature.

¹Daniel 9:18-19. ²Ezra 9:6. ³Nehemiah 9:17. ⁴Jeremiah 50:20.

עֲשֵׂה לְמַעַן אוֹהֲבֶיךָ שׁוֹכְנֵי עָפְרָה. עֲשֵׂה לְמַעַן אֲבֹרְהֶם
 וְצָחַק וַיַּעֲקֹב, עֲשֵׂה לְמַעַן מֹשֶׁה וְאַהֲרֹן. עֲשֵׂה לְמַעַן דָּוִד
 וְשִׁלְמֹה. עֲשֵׂה לְמַעַן יְרוּשָׁלַיִם עִיר קְדֻשָׁה. עֲשֵׂה לְמַעַן צִיּוֹן
 מִשְׁכַּן כְּבוֹדֶךָ. עֲשֵׂה לְמַעַן שׁוֹמְמוֹת הַיְכָלֶךָ. עֲשֵׂה לְמַעַן
 הַרְיִסוֹת מִזְבֻּחֶךָ. עֲשֵׂה לְמַעַן דָּם עֲבָרֶיךָ הַשְּׂפֹכֶה. עֲשֵׂה לְמַעַן
 הַרוּגִים עַל שֵׁם קְדֻשָׁה. עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחִידֶךָ. עֲשֵׂה
 לְמַעַן בְּאֵי בָאֵשׁ וּבַמַּיִם עַל קְדוּשׁ שְׁמֹךָ. עֲשֵׂה לְמַעַן תִּינוּקוֹת
 שֶׁל בֵּית רַבֵּן. עֲשֵׂה לְמַעַן יוֹנְקֵי שָׂדִים שְׁלֵא חָטְאוּ. עֲשֵׂה לְמַעַן
 גְּמוּלֵי חָלֶב שְׁלֵא פָשְׁעוּ. עֲשֵׂה לְמַעַן יְתוּמִים וְאַלְמָנוֹת. עֲשֵׂה
 לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ. עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.

עֲנֵנוּ יְיָ עֲנֵנוּ. עֲנֵנוּ אֱלֹהֵינוּ עֲנֵנוּ. עֲנֵנוּ אֲבִינוּ עֲנֵנוּ. עֲנֵנוּ בּוֹרְאֵנוּ
 עֲנֵנוּ. עֲנֵנוּ גּוֹאֲלֵנוּ עֲנֵנוּ. עֲנֵנוּ דּוֹרְשֵׁנוּ עֲנֵנוּ. עֲנֵנוּ הָאֵל הַנְּאֻמָּן
 עֲנֵנוּ. עֲנֵנוּ נְחִיךְ וְחֹסֵד עֲנֵנוּ. עֲנֵנוּ זֶה וְיִשָּׁר עֲנֵנוּ. עֲנֵנוּ חַי וְקַיִם
 עֲנֵנוּ. עֲנֵנוּ טוֹב וּמְטִיב עֲנֵנוּ. עֲנֵנוּ יוֹדֵעַ יִצְרָה עֲנֵנוּ. עֲנֵנוּ כּוֹבֵשׁ
 בְּעָסִים עֲנֵנוּ. עֲנֵנוּ לּוֹבֵשׁ צְדָקוֹת עֲנֵנוּ. עֲנֵנוּ מְלַךְ מַלְכֵי
 הַמְּלָכִים עֲנֵנוּ. עֲנֵנוּ נוֹרָא וְנִשְׁבָּב עֲנֵנוּ. עֲנֵנוּ סוֹלֵחַ וּמוֹחֵל עֲנֵנוּ.
 עֲנֵנוּ עוֹנֶה בְּעֵת רְצוֹן עֲנֵנוּ. עֲנֵנוּ הוֹדֶה וּמְצִיל עֲנֵנוּ. עֲנֵנוּ צַדִּיק
 וְיִשָּׁר עֲנֵנוּ. עֲנֵנוּ קְרוֹב לְקוֹרְאָיו עֲנֵנוּ. עֲנֵנוּ רַחוּם וְחַנוּן עֲנֵנוּ.
 עֲנֵנוּ שׁוֹמֵעַ אֶל אֲבוֹנִים עֲנֵנוּ. עֲנֵנוּ תוֹמֵךְ הַמִּימִים עֲנֵנוּ. עֲנֵנוּ

(Psalm 66:12), באנו באש ובמים is based on the expression באש ובמים signifying extreme dangers. *Water* and *fire* are metaphorically applied to serious perils in Isaiah 43:2 ("I will be with you when you pass through waters, no rivers shall overflow you; when you pass through fire, you shall not be scorched, no flames shall burn you").

and the immediately preceding two lines are identical with those included in the prayer אבינו מלכנו. The same applies to the last two lines of this passage, which happen likewise to be found toward the end of אבינו מלכנו.

Act for the sake of thy friends who rest in the dust;
Act for the sake of Abraham, Isaac and Jacob.

Act for the sake of both Moses and Aaron;
Act for the sake of both David and Solomon.

Act for the sake of thy holy Jerusalem;
Act for the sake of Zion thy habitation.

Act for the sake of thy Temple's desolation;
Act for the sake of thy altar that was destroyed.

Act for the sake of the spilt blood of thy servants;
Act for the sake of those slain for thy holy name.

Act for the sake of those slaughtered for thy Oneness;
Act for the sake of those who sanctified thy name.

Act for the sake of the young, blameless school children;
Act for the sake of the infants who have not sinned.

Act for the sake of bereaved orphans and widows;
Act for thy own sake, if not for ours, and save us.

Answer us, O Lord, answer us;
Answer us, our God, answer us.

Answer us, our Father, our Creator, our Redeemer, answer us.

Answer us, our Guardian, O faithful God, answer us.
Answer us, thou who art ever kind, pure and just, answer us.

Answer us, thou who art eternal and beneficent, answer us.
Answer us, thou who knowest our impulse, answer us.

Answer us, thou who dost suppress anger, answer us.
Answer us, thou who art robed in righteousness, answer us.

Answer us, supreme King of kings, revered and exalted, answer us.
Answer us, thou who dost pardon at a time of grace, answer us.

Answer us, thou who dost deliver and save, answer us.
Answer us, thou who art upright and just, answer us.

Answer us, thou who art near all who call to thee, answer us.
Answer us, thou who art merciful and gracious, answer us.

Answer us, thou who hearest the needy, answer us.
Answer us, thou who sustainest the faithful, answer us.

אֱלֹהֵי אֲבוֹתֵינוּ עֲנֵנוּ. עֲנֵנוּ אֱלֹהֵי אַבְרָהָם עֲנֵנוּ. עֲנֵנוּ פַּחַד יִצְחָק
 עֲנֵנוּ. עֲנֵנוּ אֲבִיר יַעֲקֹב עֲנֵנוּ. עֲנֵנוּ מְשֻׁבַּב אֲמָהוּת עֲנֵנוּ. עֲנֵנוּ
 עֲזֵרַת הַשְּׁבָטִים עֲנֵנוּ. עֲנֵנוּ קָשָׁה לְכַעֲוֵס עֲנֵנוּ. עֲנֵנוּ רֵד לְרַצוֹת
 עֲנֵנוּ. עֲנֵנוּ עֹנָה בַעֲת צָרָה עֲנֵנוּ. עֲנֵנוּ אָבִי יְתוּכִים עֲנֵנוּ.
 עֲנֵנוּ דִין אֱלֹמֹת עֲנֵנוּ.

מִי שֶׁעָנָה לְאַבְרָהָם אָבִינוּ בְּהַר הַמּוֹרִיָּה
 הוּא יַעֲנֵנוּ.
 מִי שֶׁעָנָה לְיִצְחָק בְּנוֹ בְּשֹׁנַיִקָד עַל גְּבֵי הַמְּזַבֵּחַ
 הוּא יַעֲנֵנוּ.
 מִי שֶׁעָנָה לְיַעֲקֹב בְּבֵית אֵל
 הוּא יַעֲנֵנוּ.
 מִי שֶׁעָנָה לְיוֹסֵף בְּבֵית הָאֲסוּרִים
 הוּא יַעֲנֵנוּ.
 מִי שֶׁעָנָה לְאַבוֹתֵינוּ עַל יַם סוּף
 הוּא יַעֲנֵנוּ.
 מִי שֶׁעָנָה לְמוֹשֶׁה בְּחוֹרֵב
 הוּא יַעֲנֵנוּ.
 מִי שֶׁעָנָה לְאַהֲרֹן בְּמַחֲתָה
 הוּא יַעֲנֵנוּ.
 מִי שֶׁעָנָה לְפִנְחָס בְּקוֹמוֹ מִתּוֹךְ הָעֵדָה
 הוּא יַעֲנֵנוּ.
 מִי שֶׁעָנָה לְיִהוֹשֻׁעַ בְּגִלְגָל
 הוּא יַעֲנֵנוּ.
 מִי שֶׁעָנָה לְשִׁמְשׁוֹן בְּמַצָּפָה
 הוּא יַעֲנֵנוּ.
 מִי שֶׁעָנָה לְדָוִד וּשְׁלֹמֹה בְּנוֹ בִירוּשָׁלַיִם
 הוּא יַעֲנֵנוּ.
 מִי שֶׁעָנָה לְאַלְיָהוּ בְּהַר הַבְּרָכָה
 הוּא יַעֲנֵנוּ.
 מִי שֶׁעָנָה לְאַלְיָשֶׁעַ בִּירִיחוֹ
 הוּא יַעֲנֵנוּ.
 מִי שֶׁעָנָה לְיוֹנָה בְּמַעַי הַדָּגָה
 הוּא יַעֲנֵנוּ.
 מִי שֶׁעָנָה לְחִזְקִיָּהוּ בְּחִלּוֹ
 הוּא יַעֲנֵנוּ.
 מִי שֶׁעָנָה לְחַנְנִיָּה מִשְׂאֵל וְעֲזַרְיָה בְּתוֹךְ בְּכֶשֶׁן הָאֵשׁ הוּא יַעֲנֵנוּ.
 מִי שֶׁעָנָה לְדָנְיָאֵל בְּגוֹב הָאָרְיוֹת
 הוּא יַעֲנֵנוּ.

the object of Isaac's reverence, is a phrase borrowed from Genesis 31:42, 53. The phrase *אביר יעקב*, *the Mighty One of Jacob*, is repeatedly found in the Bible.

Answer us, God of Abraham and Isaac and Jacob, answer us.
 Answer us, thou Refuge of our mothers, answer us.

Answer us, thou who didst help the tribes, answer us.
 Answer us, thou who art slow to anger, answer us.

Answer us, thou who art easy to reconcile, answer us.
 Answer us at a time of distress, answer us.

Answer us, Father of orphans, answer us.
 Answer us, Champion of widows, answer us.

May he who answered Abraham our father on Mount Moriah,
 His son Isaac bound on the altar,
 Jacob in Bethel and Joseph in prison,
Answer us.

May he who answered our forefathers at the Red Sea,
 Moses at Horeb, Aaron with censer,
 And Phineas when he rose from the people,
Answer us.

May he who answered Joshua in Gilgal, Samuel in Mizpah,
 David and his son Solomon in Jerusalem,
 Elijah on Carmel, and Elisha in Jericho,
Answer us.

May he who answered Jonah in the fish, Hezekiah in his illness,
 Hananiah, Mishael, Azariah in the furnace,
 And Daniel in the lion's den,
Answer us.

החרן במחנה alludes to the incense offered by Aaron to ward off the plague that broke out after the rebellion of Korah.

לנו the first encampment of the Israelites after crossing the Jordan, and their headquarters during the conquest of Canaan.

שמואל במצפה alludes to I Samuel 7:9-14, describing Israel's victory over the Philistines.

למלכה בהר הכרמל refers to Elijah's desperate struggle against Baal worship, related in I Kings 18:21-46. Elisha healed with salt the water of the spring at Jericho (II Kings 2:20-22).

מי שְׁעָנָה לְמַרְדְּכַי וְאַסְתֵּר בְּשׁוֹשַׁן הַבִּירָה
 הוא יַעֲנֵנִי.
 מי שְׁעָנָה לְעִזְרָא בְּגוּלָה
 הוא יַעֲנֵנִי.
 מי שְׁעָנָה לְכָל הַצְּדִיקִים וְהַחֲסִידִים
 וְהַתְּמִימִים וְהַיְשָׁרִים
 הוא יַעֲנֵנִי.

רַחֲמָנָא דְעָנִי לְעָנִי עֲנִינָא. רַחֲמָנָא דְעָנִי לְמַכִּיכִי רוּחָא
 עֲנִינָא. רַחֲמָנָא דְעָנִי לְתַבִּירִי לְבָא עֲנִינָא. רַחֲמָנָא עֲנִינָא,
 רַחֲמָנָא חוּס, רַחֲמָנָא פֶּרֶק, רַחֲמָנָא שָׁזַב, רַחֲמָנָא רַחֵם עָלָו,
 הַשְׁתָּא בַּעֲנָלָא וּבְזִמְן קָרִיב.

רחום וחנון, חָטָאתִי לְפָנֶיךָ; יי מְלֵא רַחֲמִים, רַחֵם עָלַי
 וּקְבַל תַּחֲנוּנֵי.

תהלים 1

יי, אַל בְּאַפְּךָ תּוֹכִיחֵנִי, וְאַל בְּחַמְתְּךָ תִּיַסְרֵנִי. חָנּוּנִי, יי, כִּי
 אֲמַלֵּל אֹנִי; רַפְּאֵנִי, יי, כִּי נִבְחַלּוּ עַצְמוֹי. וְנַפְשִׁי נִבְחַלָּה מְאֹד;
 וְאַתָּה, יי, עַד מָתִי. שׁוּבָה, יי, חַלְצֵה נַפְשִׁי; הוֹשִׁיעֵנִי לְמַעַן
 חַסְדְּךָ. כִּי אֵין בְּמַנּוֹת זְכָרְךָ; בְּשִׁאוֹל מִי יוֹדֵה לָךְ. יַגִּיעֵתִי
 בְּאַנְחָתִי, אֲשַׁחֲהָ בְּכָל לַיְלָה מִשְׁתִּי; בְּדַמְעָתִי עַרְשִׁי אֲמַסֶּה.
 עֲשֵׂשָׁה מִכְּעַס עֵינַי; עֲתַקָּה בְּכָל צוּרְרֵי. סוּרוּ מִמֶּנִּי, כָּל פֹּעֲלֵי
 אֲוֵן, כִּי שָׁמַע יי קוֹל בְּכוֹי. שָׁמַע יי תַּחֲנוּתִי; יי תִּפְּלֵתִי יִקַּח.
 וַיִּבְשׂוּ וַיִּבְחַלּוּ מְאֹד כָּל אֵיבֵי; יִשְׁבוּ וַיִּבְשׂוּ רַגְעַ.

מחא ומסי, מְמִית וּמְחִיָּה; מְסִיק מִן שִׁאוֹל לְחַיִּי עָלְמָא.
 בְּרָא כְּדִ חֲטִי, אָבוּהִי לְקִנְיָה; אָבוּהִי דְחָסִּי מְסִי לְכַאבָּה.
 עַבְדָּא דְמַרְדֵּ נַפְק בְּקוּלָר; מְרָה תָּאב וְתַבְר קוּלָרָה. בְּרָךְ

and the following three closing passages in Aramaic were composed in Babylonia where Aramaic remained the daily language of the Jews for more than a thousand years, until the ninth century when Arabic became the popular language.

May he who answered Mordecai and Esther in Shushan the castle,
Ezra in the captivity, and all saintly men,
The faithful and the upright,

Answer us.

Merciful God, who dost answer the humble, the contrite and broken-hearted, answer us. Merciful God, have pity on us and save us now, speedily and soon.

Merciful and gracious God, I have sinned before thee; O Lord, who art full of compassion, have mercy on me and accept my supplications.

Psalm 6

O Lord, punish me not in thy anger; chastise me not in thy wrath. Have pity on me, O Lord, for I languish away; heal me, O Lord, for my health is shaken. My soul is severely troubled; and thou, O Lord, how long? O Lord, deliver my life once again; save me because of thy grace. For in death there is no thought of thee; in the grave who gives thanks to thee? I am worn out with my groaning; every night I flood my bed with tears; I cause my couch to melt with my weeping. My eye is dimmed from grief; it grows old because of all my foes. Depart from me, all of you evil-doers, for the Lord has heard the sound of my weeping. The Lord has heard my supplication; the Lord receives my prayer. All my foes shall be utterly ashamed and terrified; they shall turn back; they shall be suddenly ashamed.

He inflicts wounds and heals them; he slays and bestows life; he lifts up from the grave to life eternal. When a son commits a sin, his father strikes him; but the compassionate father soon heals the son's wound. When a servant is disobedient, he is taken prisoner and is led out in chains; but his master, if he so desires, breaks the chains. We are thy firstborn, and we have sinned

בוֹכְרָךְ אָנּוּ וְחַטִּינּוּ כַמֶּדֶה; הָא רַנִּיָּא נַפְשׁוֹ בַגְדִין מְרַרִיו. עֲבַדְךָ
אָנּוּ וּמְרַדִּינּוּ כַמֶּדֶה; הָא בְּבִזְתָּא, הָא בְּשִׁבְיָתָא, וְהָא בְּמַלְקִיּוּתָא.
בְּמַטּוּ מִנְךָ בְּרַחֲמֶיךָ דִּנְפִישׁוֹן אָסִי לְכַאֲבִין דְּתַקּוּף עָלֵן עַד
דְּלֹא נִהְוִי גְמִירָא בְּשִׁבְיָא.

מְכַנְיִסֵי רַחֲמִים, הַכְּנִיסוּ רַחֲמִינוּ לְפָנֵי בְּעַל הַרְחָמִים.
מְשַׁמְיְעֵי תַפְלָה, הַשְּׁמִיעוּ תַפְלָתְנוּ לְפָנֵי שׁוֹמֵעַ תַּפְלָה.
מְשַׁמְיְעֵי צַעֲקָה, הַשְּׁמִיעוּ צַעֲקָתְנוּ לְפָנֵי שׁוֹמֵעַ צַעֲקָה. מְכַנְיִסֵי
דְּמַעָה, הַכְּנִיסוּ דְמַעוֹתֵינוּ לְפָנֵי מְלַךְ מִתְרַצָּה בְּדַמְעוֹת.
הַשְׁתַּדְּלוּ וְהַרְבוּ תַחֲנּוּה וּבְקִשָּׁה לְפָנֵי מְלַךְ אֵל רַם וְנִשְׂא.
הַזְכִּירוּ לְפָנֵינוּ, הַשְּׁמִיעוּ לְפָנֵינוּ תוֹרָה וּמַעֲשִׂים טוֹבִים שֶׁל שׁוֹכְנֵי
עֶפְרָי. יִזְכּוֹר אֱהָבָתְכֶם וַיַּחֲיֶה זְרַעֲכֶם, שְׁלֵא תֵאָכֵד שְׂאֲרֵית יַעֲקֹב.
כִּי צֵאֵן רוּעָה נֶאֱמָן הָיָה לְחַרְפָּה, יִשְׂרָאֵל גּוֹי אֶחָד לְמִשְׁלַל
וְלִשְׁנִינָה. מַהֲרָ עֲנֵנוּ אֱלֹהֵי יִשְׂרָאֵל, וּפְדֵנוּ מִכָּל גְּזֵרוֹת קָשׁוֹת,
וְהוֹשִׁיעָה בְּרַחֲמֶיךָ הַרְבִּים מְשִׁיחַ צְדָקָה וְעֶמֶד.

מָרָן דְּבִשְׁמַיָּא, לָךְ מִתְחַנְנֵן כְּבַר שְׁבִיָּא דְּמִתְחַנְנֵן לְשִׁבּוּיָה.
בְּלָהוֹן בְּנֵי שְׁבִיָּא בְּכִסְפָּא מִתְפָּרְקִין, וְעַמְךָ יִשְׂרָאֵל בְּרַחֲמֵי
וּבִתְחַנּוּנֵי. הַב לָן שְׁאֵלֵתֵינוּ וּבְעִוְתֵינוּ דְּלֹא נִהְדַּר רִיקָם מִן קַדְמָךְ.
מָרָן דְּבִשְׁמַיָּא, לָךְ מִתְחַנְנֵן כְּעֲבָדָא דְּמִתְחַנְנֵן לְמַרְה.
עֲשִׂיכֵי אָנּוּ וּבִחְשׁוּכָא שְׁרִינּוּ, מְרִירָן נַפְשׁוֹן מַעֲקֵתֵינוּ דִּנְפִישׁוֹן.
חִילָא לִית בְּן לְרַצִּיּוּדָה, מָרוּ; עֲבַד בְּדִיל קַנְמָא דִּגְזֵרַתָּ עִם
אֲבִהֵתָּא.

מְכַנְיִסֵי רַחֲמִים (literally, *you who usher in prayers for mercy*) has met with serious opposition on the part of great authorities such as Rabbi Loew ben Bezalel (*Maharal*) of sixteenth century Prague, who refused to recite it because "we must not pray to the angels, for God is the only One to whom it is proper

against thee; now, bitter affliction has filled our soul to the full. We are thy servants, and we have been disobedient; now, we have endured pillage, captivity, and the scourge. We entreat thee, in thy abundant mercy heal thou our overwhelming griefs, that we perish not in captivity.

Angels of mercy, usher in our petition for mercy before the Lord of mercy. Angels of prayer, make our prayer be heard before him who hears prayer. Angels of supplication, make our supplication be heard before him who listens to supplication. Angels of tears, enter our tears before the King who is reconciled by tears. O strive to pray and plead before the King, the most high God. Let it be remembered and proclaimed before him how those who now dwell in the dust engaged in Torah and good deeds. May he remember their love and preserve their children, that the remnant of Jacob perish not. The flock of the faithful shepherd has been made a derision, the one people of Israel—a byword, a taunt. Lord our God, hasten thou to answer us and redeem us from all evil decrees; in thy abundant mercy save thy truly anointed and thy people.

Lord in heaven, we implore thee as a captive implores his master. All captives are redeemed with money, but thy people, the house of Israel, are saved by prayer and supplication. O grant our petition, our request, and let us not return from thee empty-handed.

Lord in heaven, we entreat thee as a servant entreats his master. We are oppressed, we dwell in darkness, our soul is afflicted with much distress. We have not the strength, our Lord, to conciliate thee; act for the sake of the covenant which thou didst make with our forefathers.

to address our prayers, and we must not pray to anyone else." On the other hand, Rabbi Zedekiah Anaw of the thirteenth century wrote in his well-known work *Shibbole ha-Leket*, 282, that in this poem there is no suggestion of an association of the name of God with other powers: ואמרם מכניסי רחמים . . . ואין . . . וגם במדרש שיר השירים על הפסוק השבעתי אתכם, אומרת כנסת ישראל למלאכים העומדים על שערי תפלה ועל שערי דמעה: הוליכו תפלה ודמעתי לפני הקדוש ברוך הוא ותהיו מליצי יזר לפניו שימחול לי על הורונות ועל השננות, נאמר: אם יש עליו מליץ אחד מני אלף . . . נאיוב לג, כט.

שׁוֹמֵר יִשְׂרָאֵל, שְׁמוֹר שְׂאֲרֵית יִשְׂרָאֵל, וְאֵל יֹאבֵד יִשְׂרָאֵל,
הַאֲוֹמְרִים שְׁמַע יִשְׂרָאֵל.

שׁוֹמֵר גּוֹי אֶחָד, שְׁמוֹר שְׂאֲרֵית עִם אֶחָד, וְאֵל יֹאבֵד גּוֹי
אֶחָד, הַמְּנַחֲדִים שְׁמָהּ, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

שׁוֹמֵר גּוֹי קְדוֹשׁ, שְׁמוֹר שְׂאֲרֵית עִם קְדוֹשׁ, וְאֵל יֹאבֵד גּוֹי
קְדוֹשׁ, הַמְּשַׁלְּשִׁים בְּשָׁלֹשׁ קְדָשׁוֹת לְקְדוֹשׁ.

מְתַרְצָה בְּרַחֲמִים וּמְתַפְּיֵס בְּתַחֲנוּנִים, הַתְּרַצָּה וְהַתְּפִיֵּס
לְדוֹר עֲנִי, כִּי אֵין עֹזֵר.

אָבִינוּ מִלְּכֵנוּ, חָנְנוּ וְעֲנְנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים; עֲשֵׂה עִמָּנוּ
צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

וְאִנְחָנוּ לֹא גִדַע מַה נַּעֲשֶׂה, כִּי עָלִיךָ עֵינֵינוּ. זְכֹר רַחֲמֶיךָ יְיָ,
וְחֶסְדֶיךָ, כִּי מַעֲוָלִים הָפָה. יְהִי חֶסֶדְךָ יְיָ עָלֵינוּ, כַּאֲשֶׁר יַחֲלֵנוּ
לָךְ. אֵל תִּזְכָּר-לָנוּ עֲוֹנוֹת רַאשֵׁינִים; מַהֲרָ יִקְדָּמוּנוּ רַחֲמֶיךָ, כִּי
דָלוּנוּ מְאֹד. חָנְנוּ יְיָ חָנְנוּ, כִּי רַב שָׁבַעְנוּ בּוֹ. בְּרַגְזֵנוּ רַחֵם תִּזְכּוֹר.
כִּי הוּא יָדַע יִצְרָנוּ, זְכוֹר כִּי עָפָר אִנְחָנוּ. עֲזְרָנוּ, אֱלֹהֵי יִשְׁעֵנוּ,
עַל דְּבַר כְּבוֹד שְׁמָךְ, וְהַצִּילָנוּ וּכְפָר עַל חַטָּאתֵינוּ לְמַעַן שְׁמָךְ.

שמר ישראל, consisting of three stanzas, is of unknown authorship. This piyyut, used in the daily *Tahanun*, originally consisted of six verses (Baer, *Avodath Yisrael*, page 118).

ואנחנו לא נדע, quoted by Maimonides as part of the daily *Tahanun*, is composed of the following biblical verses: II Chronicles 20:12; Psalms 25:6; 33:22; 79:8; 123:3; Habakkuk 3:2; Psalms 103:14; 79:9.

כי מעולם המה since God's mercy and kindness are eternal, he will prove himself merciful at present as well as in the past.

Guardian of Israel, preserve the remnant of Israel; let not Israel perish, who say: "Hear, O Israel."

Guardian of a unique people, preserve the remnant of a unique people; let not a unique people perish, who proclaim thy Oneness, saying: "The Lord is our God, the Lord is One."

Guardian of a holy people, preserve the remnant of a holy people; let not a holy people perish, who repeat the threefold sanctification to the Holy One.

O thou who art reconciled by prayers and conciliated by supplications, be thou reconciled and conciliated to an afflicted generation, for there is none to help.

Our Father, our King, be gracious to us and answer us, for we have no merits; deal charitably and kindly with us and save us.

We know not what to do, but our eyes are upon thee. Remember thy mercy and thy kindness, O Lord, for they are eternal. May thy kindness rest on us, O Lord, as our hope rests on thee. O mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low. Take pity on us, O Lord, take pity on us, for we are exceedingly sated with contempt. When in wrath, remember to be merciful. He knows what we are made of, remembering that we are but dust. Help us, our saving God, for the sake of thy glorious name; rescue us and pardon our sins for thy name's sake.

עונות ראשונים has been rendered "the iniquities of our forefathers" in keeping with the thought expressed in Lamentations 5:7, namely: "Our fathers sinned, and are no more; but we must bear their guilt." The idea of "punishing children for the sins of their fathers" (Exodus 20:5) denotes that the results of wrongdoing are transmitted from one generation to another.

יצרנו is connected with the verb in Genesis 2:7 ("the Lord God formed man out of the dust of the earth").

For the sake of thy glorious name is frequently used as a plea to God, whose honor and fame are represented as bound up with the fate of his people.

Reader:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרֻעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵנְלָא וּבְזַמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְמָא מִן כָּל
בְּרַכְתָּא וְשִׁירְתָּא, הַשְּׁבַחְתָּא וְנַחְמְתָּא, דְאָמִירוֹן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

תְּתַקַּבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְכָל בֵּית יִשְׂרָאֵל קֳדָם אַבוּהוֹן
דִּי בְשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

על כל דברי שירות ותשבחות דוד refers to the hymns of praise contained in the Psalms of David; compare the expression על כל דברי שירות ותשבחות דוד ושירתא תשבחתא.

נחמתא ("consolations"), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

עושה שלום, which repeats in Hebrew the thought expressed in the preceding Aramaic paragraph, seems to have been added from the meditation recited at the end of the *Shemoneh Esreh*. The same sentence is also added at

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, **Amen.**

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, **Amen.**

May the prayers and supplications of the whole house of Israel be accepted by their Father who is in heaven; and say, **Amen.**

May there be abundant peace from heaven, and life, for us and for all Israel; and say, **Amen.**

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, **Amen.**

the end of the grace recited after meals. The three steps backwards, which formed the respectful manner of retiring from a superior, were likewise transferred from the concluding sentence of the *Shemoneh Esreh*. On the other hand, the phrase "and say Amen", added at the end of the silent meditation after the *Shemoneh Esreh*, must have been borrowed from the Kaddish which is always recited in the hearing of no fewer than ten men.

According to Rabbi Pool, the Kaddish was recited after sermons some two thousand years ago. The absence of all reference to Jerusalem and the destroyed Temple, as well as its plain, unmythical language points to an early date. The reason that the Talmud does not discuss the Kaddish is explained by the fact that in those days the Kaddish had not yet been made part of the daily prayers.

יגדל אלהים חי וישתבח נמצא ואין עת אל מציאותו.
 אחד ואין יחיד בייחודו נעלם וגם אין סוף לאחדותו.
 אין לו דמות הגוף ואינו גוף לא נערוף אליו קדשתו.
 קדמון לכל דבר אשר נברא ראשון ואין ראשית לראשיתו.
 הנו ארון עולם וכל נוצר יורה גדלתו ומלכותו.
 שפע נבואתו נתנו אל אנשי סגלתו ותפארתו.
 לא קם בישראל כמשה עוד נביא ומביט את המונתו.
 תורת אמת נתן לעמו אל על יד נביאו נאמן ביתו.
 לא יחליף האל ולא ימיר דתו לעולמים לזולתו.
 צופה יודע סתרינו מביט לסוף דבר בקדמתו.
 גומל לאיש חסד במפעלו נותן לרשע רע ברשעתו.
 ישלח לגז ימיו משיחנו לפדות מחבי גז ישועתו.
 מתים יחיה אל ברב חסדו ברוך עדי עד שם ההללותו.

יגדל is a summary of the thirteen principles of faith formulated by Maimonides in his commentary on the Mishnah (Sanhedrin 10:1). This poem was composed by Daniel ben Judah of Rome (fourteenth century). One rhyme runs through all its thirteen lines, each of which consists of sixteen syllables. The variant reading וכל נוצר in the fifth line brings out the full meaning of Maimonides' fifth principle that God alone must be worshiped. יורה is used here in the sense of יספר, ייר (see Job 12:7-8; Psalm 145:6-12). In Erubin 65a, יורה is taken as the equivalent of יתפלל.

The Jewish philosophy of Moses Maimonides (1135-1204), summed up in this poem, consists of the following principles: 1) There is a Creator. 2) He is One. 3) He is incorporeal. 4) He is eternal. 5) He alone must be worshiped. 6) The prophets are true. 7) Moses was the greatest of all prophets. 8) The entire Torah was divinely given to Moses. 9) The Torah is

YIGDAL

1. Exalted and praised be the living God!
He exists; his existence transcends time.
2. He is One—there is no oneness like his;
He's unknowable—his Oneness is endless.
3. He has no semblance—he is bodiless;
Beyond comparison is his holiness.
4. He preceded all that was created;
The First he is though he never began.
5. He is the eternal Lord; every creature
Must declare his greatness and his kingship.
6. His abundant prophecy he granted
To the men of his choice and his glory.
7. Never has there arisen in Israel
A prophet like Moses beholding God's image.
8. The Torah of truth God gave to his people
Through his prophet, his own faithful servant.
9. God will never replace, nor ever change
His eternal Law for any other law.
10. He inspects, he knows all our secret thoughts;
He foresees the end of things at their birth.
11. He rewards the godly man for his deeds;
He repays the evil man for his evil.
12. At time's end he will send our Messiah
To save all who wait for his final help.
13. God, in his great mercy, will revive the dead;
Blessed be his glorious name forever.

immutable. 10) God knows all the acts and thoughts of man. 11) He rewards and punishes. 12) Messiah will come. 13) There will be resurrection.

ראשון ואין ראשית לראשיתו is taken from חובות הלבבות, chapter 6.

ראשיתו ואני סתלתו ותפארתו compare Exodus 19:5; Isaiah 46:13. see Numbers 12:7.

איש חסד ... רשע רע is taken from Proverbs 11:17, and רשע רע from Isaiah 3:11. The Book of Daniel ends with the phrase לקץ הימין.

In the Siddur of the Spanish-Portuguese Jews a fourteenth line is added to *Yigdal*, which reads: אֱלֹהֵי שְׁלֹשׁ עֶשְׂרֵה לְעֶקְרִים, הַנֶּם יְסוּד דַּת אֱלֹהֵינוּ וְתוֹרָתֵנוּ.

WISE COUNSEL

Reverence for the Lord is the root of wisdom,
And the branches of wisdom are long life.

Do not exalt yourself, or you may fall
And bring disgrace upon yourself.

He who provides for his father atones for his sins;
He who honors his mother is like one who gathers treasure.

My child, help your father in his old age;
Do not grieve him as long as he lives.

As water will quench a blazing fire,
So kindness will atone for sin.

My child, do not defraud the poor of their living;
Do not make the eyes of the needy wait long.

Do not pain a hungry heart;
Do not anger a man in distress.

Listen to what a poor man has to say,
And give him a peaceful and gentle answer.

Do not put off turning to the Lord;
Do not postpone it from day to day.

Do not be known as a whisperer;
Do not set an ambush with your tongue.

Do not follow your impulses,
But refrain from your longings.

Do not indulge in too much luxury,
And do not be tied to its expense.

Flee from sin as from a serpent,
For it will bite you when you come near it.

Do not be angry with your neighbor,
And overlook men's ignorance.

Forgive your fellow man his wrongdoings,
Then your sins will be forgiven when you pray.¹

¹*Ben Sira, who lived in Jerusalem early in the second century before the common era.*

KNOWLEDGE AND KINDNESS

Repentance should be attained through joy. We should rejoice in God to the extent that we may regret our offending him.

The performance of a meritorious deed awakens joy in us. A joyful person ought to share his mood with those in sadness.

The mind is the essence of man; he is wherever his thoughts are. He is in a holy place wherever he thinks holy thoughts.

Anger and cruelty show the lack of knowledge. Better understanding brings peace and serenity, kindness and contentment.

The knowledge that whatever happens to you is for your good gives you a life of eternal bliss.

Slaves of gold suffer irritation and bitterness, sadness and anxiety. The more gold they own, the more anxious they are.

If you know that a soft answer will calm your enemy, do not withhold it from him.

Whoever is in position to prevent wickedness and fails to do so is regarded as if he performed the evil himself.

Charity is greater than the sacrifices offered upon the altar, but kindness is greater than charity.

Kindly people should take heed that their kindness may not result in more evil than good.

The children are unruly in a family where the parents are untruthful.

Whoever has no confidence speaks falsehoods; whoever speaks falsehoods has no confidence.

He who does not care to prevent the wasting of another's property is like a thief.

He who gives charity with a smile is truly a rightminded man. One should believe in God by virtue of faith rather than miracles.¹

¹*Rabbi Naḥman Bratzlaver (1770-1811), a great-grandson of Rabbi Israel Baal-Shem-Tov.*

FIRST DAY OF ROSH HASHANAH

1952	5713	Saturday	September 20
1953	5714	Thursday	September 10
1954	5715	Tuesday	September 28
1955	5716	Saturday	September 17
1956	5717	Thursday	September 6
1957	5718	Thursday	September 26
1958	5719	Monday	September 15
1959	5720	Saturday	October 3
1960	5721	Thursday	September 22
1961	5722	Monday	September 11
1962	5723	Saturday	September 29
1963	5724	Thursday	September 19
1964	5725	Monday	September 7
1965	5726	Monday	September 27
1966	5727	Thursday	September 15
1967	5728	Thursday	October 5
1968	5729	Monday	September 23
1969	5730	Saturday	September 13
1970	5731	Thursday	October 1
1971	5732	Monday	September 20
1972	5733	Saturday	September 9
1973	5734	Thursday	September 27
1974	5735	Tuesday	September 17
1975	5736	Saturday	September 6
1976	5737	Saturday	September 25
1977	5738	Tuesday	September 13
1978	5739	Monday	October 2
1979	5740	Saturday	September 22
1980	5741	Thursday	September 11
1981	5742	Tuesday	September 29
1982	5743	Saturday	September 18
1983	5744	Thursday	September 8
1984	5745	Thursday	September 27
1985	5746	Monday	September 16
1986	5747	Saturday	October 4
1987	5748	Thursday	September 24
1988	5749	Monday	September 12

YOM KIPPUR

1952	5713	Monday	September 29
1953	5714	Saturday	September 19
1954	5715	Thursday	October 7
1955	5716	Monday	September 26
1956	5717	Saturday	September 15
1957	5718	Saturday	October 5
1958	5719	Wednesday	September 24
1959	5720	Monday	October 12
1960	5721	Saturday	October 1
1961	5722	Wednesday	September 20
1962	5723	Monday	October 8
1963	5724	Saturday	September 28
1964	5725	Wednesday	September 16
1965	5726	Wednesday	October 6
1966	5727	Saturday	September 24
1967	5728	Saturday	October 14
1968	5729	Wednesday	October 2
1969	5730	Monday	September 22
1970	5731	Saturday	October 10
1971	5732	Wednesday	September 29
1972	5733	Monday	September 18
1973	5734	Saturday	October 6
1974	5735	Thursday	September 26
1975	5736	Monday	September 15
1976	5737	Monday	October 4
1977	5738	Thursday	September 22
1978	5739	Wednesday	October 11
1979	5740	Monday	October 1
1980	5741	Saturday	September 20
1981	5742	Thursday	October 8
1982	5743	Monday	September 27
1983	5744	Saturday	September 17
1984	5745	Saturday	October 6
1985	5746	Wednesday	September 25
1986	5747	Monday	October 13
1987	5748	Saturday	October 3
1988	5749	Wednesday	September 21